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RELIGIOUS REMINISCENCES.

GREAT REFORMATION OF 1740.

The revival in 1735, though of mighty influence where it prevailed, was by no means general in New England. Much the greater part of our towns remained in a state of moral degeneracy. Individuals indeed might be found in most of them, who mourned over such a state of things; but the great body of people were glad to have it so. In this season of darkness and dependency, it pleased God at length to cause a general reformation among the people;—such as was never before witnessed in our land, nor has been since. And altho', especially toward its close, there was much of false excitement, and in some places a kind of fanaticism, yet it is not to be doubted that thousands are now in heaven, as its glorious and valuable fruits. It commenced in 1740, and continued in various places, for three or four years. The following general description of its origin and progress, from Trumbull's History of Connecticut:—

In 1740, there began a very great and general concern among the people, for the salvation of their souls. The awakening was more general and extraordinary, than any ever before known. It extended to old and young, to the heads of families, who had long accustomed themselves to sin, and grown old in their iniquities; and even to little children. The sinners in Zion were afraid, and fearfulness surprised the hypocrites. The children of God received the fresh anointings of the Spirit, and the spices of their garden flowed out. The bride, in happy union with the Spirit, said, Come. This awakening reached the large towns and cities, where iniquities and dissolute practices, of all kinds, did generally most abound, as well as the country towns and villages. The most thoughtless, secure, and hardened sinners, were awakened and made to reform. Negroes and Indians, on whom more no impression could be made, were moved with others, making the great enquiry, What people, among whom the work was most general, forsake their merry meetings and trifling diversions, became earnest to hear the word, met in conferences, read good books, prayed, and sang praises to God. People, in a wonderful manner, flocked together to places of public worship, not only on the Lord's day, but on lecture days, so that the places of worship could not contain them. They would not only attend the houses, but crowd round the doors and windows without, and press together wherever they could hear the preacher. They would only thus assemble in their own towns and villages, when the word was preached, but if they had the knowledge of London, in the neighbouring towns and parishes, they would travel. Sometimes they would follow the preacher from town to town, and from one place to another, for several days together. In some instances, in places but thinly settled, there would be such a concourse, that no house could hold them.

There was in the minds of people, a general fear of sin, and of the wrath of God denounced against it. There seemed to be a general conviction, that all the ways of man were before the eyes of the Lord. It was the opinion of men of discernment and sound judgment, who had the best opportunities of knowing the feelings and general state of the people, at that period, that bags of gold and silver, and other precious things, might, with safety, have been laid in the streets, and that no man would have converted them to his own use. Theft, wantonness, intemperance, profaneness, Sabbath-breaking, and other gross sins appeared to be at an end. The intermissions on the Lord's day, instead of being spent in worldly conversation and vanity, as had been too usual before, were now spent in religious conversation, reading and singing the praises of God. At lectures there was not only great attention and seriousness, in the house of God, but the conversation of it was generally on the great concerns of the soul.

As the people were eager to hear the word, a few of those who published salvation were faithful; they were greatly animated, filled with zeal, and laboured abundantly. Especially was this the case with those ministers who favoured the work. They not only preached abundantly to their own people, and invited others to preach to them, but they rode from town to town, to assist each other, and to preach to the people. They also improved opportunities to preach to vacant congregations. Sometimes they rode to distant towns and societies, where the work was very extraordinary, to encourage and bear testimony to the good work, and by all means in their power promote it. In some instances a whole assembly, where the people before had been very unconcerned and vain, would be deeply moved and awakened under a single sermon.

There was an extraordinary instance of this at Enfield. While the people in the neighbourhood were in great distress for their souls, the inhabitants of that town were very secure, loose and vain. A lecture had been appointed at Enfield, and the neighbouring people, the night before, were so affected at the thoughtlessness of the inhabitants, and in such fear that God would, in his righteous judgment, pass them by, while the divine showings were falling all around them, as to be prostrate before him a considerable part of it, supplicating mercy for their souls. When the time appointed for the lecture came, a number of the neighbouring ministers attended, and came from a distance. When they went into the meeting-house, the appearance of the assembly was thoughtless and vain. The people had conducted themselves with common decency. The Rev. Mr. Edwards, of Northampton, preached; and before the sermon was ended, the assembly appeared deeply impressed and bowed down, with an awful conviction

of their sin and danger. There was such a breathing of distress, and weeping, that the preacher was obliged to speak to the people and desire silence, that he might be heard. This was the beginning of the same great and prevailing concern in that place, with which the colony in general was visited.

The work was not equally general and powerful in all places: it met with great opposition: some of the clergy appeared in opposition to it, and would not suffer their zealous brethren to preach in their pulpits, or in their parishes; but great additions were made to the churches in general. In many places this was, undoubtedly, done with too little caution and prudence. Great awakenings, convictions, and joys, and much zeal in religious concerns, were taken for real conversion to God, when there was no real change; when the heart was left under the dominion of pride and selfishness, and totally opposed to God and holiness. There were, doubtless, two reasons why such numbers were so hastily admitted to communion in the churches. One was, that a great proportion of the clergy, at that time, were of opinion, that unregenerate men, if externally moral, ought to be admitted to all the ordinances. The other was, that they considered those things as an evidence of a real change of heart and life, which were no evidence of it at all. This afterwards appeared to be the case in too many instances.

While this work was so remarkable in Connecticut, it reached some places of great security and irreligion in the colony of Rhode Island. In the town of Westerley then very extensive, there was not known to be one praying family, nor one person who professed religion, nor even one who believed some of the peculiar doctrines of the gospel. In general, they were extremely opposed to the doctrines of the divine sovereignty, of the total depravity of the human heart, of regeneration by the supernatural influences of the divine Spirit, of justification by faith, wholly on the account of the mediatorial righteousness. They treated them even with scorn and ridicule. One Mr. Park was sent into this place, by the board of commissioners for Indian affairs, to preach to the Indians, and to such of the English as would hear him. He took great pains to reform and indoctrinate the Indians and the people, but with little success. He zealously preached the doctrines of the reformation. But the more he preached them, the thinner his assemblies were, and the less the people appeared to esteem him. Some, for a time, would not hear him. But as he was certain that these were the peculiar doctrines of the gospel, he continued faithfully to preach them. And now, at this time of general awakening, it pleased God to accompany them with his blessing. A great and general concern was effected, both among the English and Indians. A church of between thirty and forty members, was formed in the town. Among them were six Indians and two negroes. So great was the change now made, by divine grace, that in the houses where there had been neither prayers nor praises, the Scriptures were now searched, prayers were constantly made, psalms and hymns were sung to the honour of God & their blessed REDEEMER. The people appeared at once to be greatly enlightened in the doctrines of the gospel, and now to love those very doctrines which they had before so exceedingly despised, and even contemned. Mr. Park was now chosen and ordained their pastor. Before this, but few of the Indians attended his ministry, and those were not constant hearers; but at this time, about an hundred became his steady hearers.

RELIGIOUS MISCELLANY.

For the Recorder & Telegraph.

WHAT CONSTITUTES A REAL CHRISTIAN?

If a correct answer to this question is rendered, unexceptionably, it will, I think, settle the existing controversy, with which a considerable portion of mankind who possess the Bible, are agitated at the present time. It appears to me that the correct answer may be rendered, so that all honest men, who profess to believe the Scriptures, may acquiesce in it. If it is thus given, and if men are honest, so far as they become acquainted with the answer they will acquiesce in it, and cease to contend about it.

This answer I will attempt to give without reference to sects, or denominations.—The Christian character, or the real Christian, is not confined to, or limited within, any one sect or denomination of professing Christians. Still, the character is one, and it is only one, be it found where it may.

In answering this question, I will premise several things, which I suppose will not be denied.

I. Jesus Christ is the sole author of Christianity; and he has taught man what constitutes the real Christian. Human opinions, unless they correspond with what he has taught, are of no importance in this inquiry.

II. Mankind are not naturally born Christians. If they are, there can be no difference, in this respect, between Jews, Mahometans, Pagans, Heathens, and professed Christians. Surely men are not born Christians.

III. Men are either born sinners, or they become sinners after they are born. [Here I have nothing to say about original sin, nor total depravity;—these are not material to my purpose.] God views them all as sinners, after they attain to moral agency; and the experience of every observing man, and the policy of every enlightened civil government, confirms this view of the Most High, respecting their being sinners.

IV. God, through the whole extent of the Bible, views sinners as his enemies, and real Christians as his friends.

V. A real Christian, then, is something which no man is, as he is born into the world; or at least, as he becomes, when he attains to moral agency. For all are sinners then.

VI. Jesus Christ, the author of Christianity, has said, "Ye must be born again."—"Except a man be born again, he cannot see [he cannot enter into] the kingdom of God." And he adds, "Marvel not that I said unto you, ye must be born again."

VII. In these declarations, doubtless, Jesus Christ meant something. What did he mean? 1. He did not mean simply, that a man must be well educated;—or that such as are thus educated, are, of course, "born again." There are many persons, (and there have been many in past generations) thus educated,—civil, affable, amiable, and even generous,—who have been practical drunkards, duellists, fornicators, adulterers, and profane swearers; and who have carried these characters to their graves. Surely these were not what Jesus Christ intended by being "born again." God calls all such, sinners, and his enemies.

2. He did not mean simply, that men must have an acquaintance with the contents of the Bible, by a careful study of the Scriptures.—Hume, Gibbon, Bolingbroke, Tindal, Collins, Kaims, Adam Smith, Voltaire, J. J. Rousseau, and very many others, examined the Bible with much industry. But were they real Christians? Did they not openly avow their disbelief of the Scriptures, as a divine revelation?

3. He meant something more than a man's becoming a finished gentleman or a good scholar. Lord Chesterfield was both. But did Lord Chesterfield himself claim that he was a real Christian? In these respects, Lord C. has not stood, nor does he now stand, alone.

4. By "born again," Jesus Christ meant something different from a speculative admission of the alleged fact, that the Bible is a revelation from God to men. There have been,—yea, there are now,—not a few persons, who admit this as a fact, and declare they believe it; who, notwithstanding, live, from day to day, and from year to year, habitually intemperate, even to drunkenness; and who are habitually and openly vicious in other respects. Not a few such are known to the writer of this, at this moment; and others have been, who are now in a premature grave. Are these real Christians?

I do not believe that the liberality of even the present age, will answer in the affirmative, and undertake, publicly, to vindicate the answer as correct.

What then does Jesus Christ mean, by a man's being "born again?"

Answer. A birth, in the natural world, is the beginning of a life. This we see every day. We are ourselves evidences of it. Once we did not live. Now we do live; and we began to live when we were born. Is there any parallel, any similitude, in the application of the terms used by Jesus Christ in reference to the object he had in view? If so, what is it? Is it not used by him in a spiritual sense—or (if you prefer the expression) in a moral sense? If so, does it not necessarily imply the beginning of a new life in him who is "born again?"

What then is this new life, thus begun (and then begun) when a man is "born again," but a change of disposition in him who is "born again,"—a change from enmity against God, to friendship with him? In other words, a change from an enemy to a friend of God.

I will only add, that I am (what I truly am,) A PASSING STRANGER.

From the Christian Mirror.

ON PRAYING FOR MINISTERS.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that I may open my mouth boldly, to make known the mystery of the gospel." Eph. vi. 18, 19.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified." 2 Thes. iii. 1.

The Apostle in these verses exhorts Christians to pray for him; and, in another place, exhorts them by the love of Christ, to strive together with him in praying to God for him.

Now if an Apostle considered it important that Christians should "strive (or wrestle) together with him in prayer to God; praying always, with all prayer and supplication, watching thereunto with all perseverance, that utterance might be given him, and that he might open his mouth boldly; that the word of the Lord might have free course and be glorified;" or in other words, that God would bless the preaching of the gospel; we may well consider it highly important at the present day, that all Christians strive together with their minister in prayer to God for his blessing upon the word preached; as preaching appears to be the grand means of the conversion of sinners. Did all Christians thus strive together with their minister, and plead with God to bless his labors, and give him grace and wisdom—did they thus hold up his hands, and encourage his heart; what happy consequences would be the result? Christians would grow in grace; sinners would be converted; Zion would be built up; and the God of love and peace would dwell with her; and all those little disputes, prejudices, contentions, and divisions, that so mar the glory of our churches at the present day, would be unknown. How beautifully applicable then, would the words of the poet be,

"How pleasant 'tis to see,
Kindred and friends agree;
Each in their proper station move:
And each fulfill their part,
With sympathizing heart,
In all the cares of life and love."
But O, it is too true, that the reverse of this

is to be found in many of our churches. It is too true, that some professors, instead of striving with their minister in prayer to God for a blessing, do, by their lives and conversation, strive against him, and hinder a blessing. But sometimes prospects are more encouraging. Professors appear to be taking hold, & to be striving together with their minister for a blessing upon his labors; his countenance brightens, his word falls with power, sinners begin to tremble, and saints to rejoice. But now Satan begins to stir himself; and by and by, one of those who were thus holding up the hands of their minister, quits his hold, and begins to talk of modes and forms; and soon loses his spirit of prayer. Another lets go his hold, and begins to question some opinions advanced by his minister; but never goes to him to solve his doubts, and of course his help is soon withdrawn. A third lets go his hold, (if ever he had any,) and begins to find fault with his manner of delivery. A fourth imagines that his minister is personal, and so he is offended. A fifth has turned quickly out of the way, and forgetting his own faults, begins to find fault with his brethren. These several characters inject the poison into the minds of others, and soon many are offended; and these pleasing prospects vanish; and their minister is left to mourn in secret over the coldness of his people, and to see all his fond hopes of present usefulness blasted.

Christian brethren, these things ought not so to be. Will you suffer yourselves to be turned aside for every trifling? Are the souls of your friends of no more worth, that you leave striving for them, and turn aside after things of comparative insignificance? Are the blessings of heaven not worth seeking? Why will you allow yourselves thus to grieve the heart of him, whom you should strive to encourage? Why grieve the Spirit of God?

Let us, then, once more lay hold and strive together with our minister in prayer to God for a blessing, and watch thereunto with all perseverance, (for nothing can be accomplished without perseverance,) and let nothing turn us aside. And O, that it might not be found at the day of judgment, that any whose duty it was to hold up the hands of their minister, and strive together with him in prayer for a blessing, ever allowed themselves, like the Jews of old, to "speak against him by the posts of the doors," or before their friends and children, or the world; and thus to be instrumental of leading them down to destruction.

O that God would appear in his glory and build up Zion. O that he would revive his work, that it might no longer be said of any church, "their glory is departed!"

A LAYMAN.

From the Carlisle Advertiser.

REFLECTIONS ON A DEPARTURE FROM GOD.

It is desirable, not only for the establishment of a Christian's peace, that he should be found in the exercise of his holy calling; but it is desirable, also, that he should live, and walk continually under the light of God's countenance, that he may rejoice even in tribulation and glory his Heavenly Father. Sometimes even days and weeks, may whole months are spent without the least ray of comfort, or a sweet return of enlivening hope, acting upon the soul. But these gloomy scenes of spiritual adversity, which are not unfrequently accompanied with bodily affliction, often originate in a deviation from that path of rectitude prescribed in the word of God. The mountain of holiness, though surrounded without by the tempestuous storms of life, is marked with a road of sweet security, pleasant to the pilgrim's eye!

"But view the traveller wearied on his way—
Losing the footprints of his wonted path,
He sinks beneath the load—the scenes of life—
And clouds obscure his parting rays of hope!"

When little time has been spent in reading the word, in prayer, or in the more public means of grace, the Lord is oftentimes pleased to send some painful visitation of his providence on those, who are peculiar objects of his care, to bring them to a sense of themselves. But these gloomy dispensations, though painful for the present, are always productive of ultimate good to the souls of the afflicted; being designed by their Heavenly Father to make them partakers of his holiness; that they may be met to be received into mansions of everlasting rest. Amidst all the momentary trouble of believers, laboring under the pressure of spiritual or temporal afflictions, they are too apt to forget the good things that God has done for them in seasons past. But remember, O Christian! that the Lord has dealt bountifully with thee; and let the consideration of it tend to invigorate thy mind, and rouse thee to prayer, thankfulness and praise! Salvation is still of the Lord, and those who trust in Him shall not be ashamed. "Tis he, and he alone, who can give the witness of the Spirit of all truth, that we may be enabled to live by experience of the hope that is within us. Reflect, therefore, upon the difficulties thou hast already been enabled to surmount, and be diligently found in the means of grace. Look no more to frames and feelings, nor temporal calamities; but remember that the merciful attribute of a God in Jesus Christ, is what faith fixes its hope upon; for he who cometh unto God by prayer, must first believe that he is gracious.—Retire then, O child of sorrow! into the closet of thine heart, and "Examine thyself." Is there not a cause? Look simply towards God in his word, and he will give thee a heart to understand, and a propensity again to holy things. Strive, in the strength that is given thee, to press forward in the holy exercise of a living faith; impressed with the humble assurance of what the Lord has already done for thy soul in seasons past; for he has dealt bountifully with thee; and it is thy duty to rejoice even in tribulations, and glorify the God of thy mercies.

MISSIONARY.

SANDWICH ISLANDS.

A correspondent who has been engaged in business at the Sandwich Islands for nearly five years, but is now in this country, remarks concerning the missionaries as follows:—"I have resided in their families, and have had an opportunity of becoming intimately acquainted with each of them, their situations and circumstances;—I have witnessed the many trials and privations to which they are constantly subject;—I have seen their faithful, persevering labors, and the manifold benefits which have resulted from them to the once miserable and wretched inhabitants.

To give you some idea of my meaning, let me for a moment transport you to those Islands. Instead of seeing hundreds and thousands of natives resorting to places of public amusement, to engage in scenes of debauchery and tumult; or shouting after a few drunken sailors who are strolling about the villages; or engaging in some other pursuit equally base & humiliating, you will see all the principal chiefs, and a great proportion of their subjects, busily employed every leisure hour from Monday morning to Saturday night, in making preparations for the coming Sabbath. But for fear they should mistake the day, they will probably ask you, and almost every other person they meet, What day is it? And when Saturday night comes, a crier is sent through the villages to give notice to all the people, that "apapa e ka la tabu o ke Akua," i.e. tomorrow is the Lord's day and a day of rest; & on Sabbath morning, as soon as the sun gilds the mountain tops, you will see them dressing and making preparations to go to church, and waiting with the utmost impatience till they hear the bell ringing for services. You will then see the streets thronged with a very numerous and respectable train, repairing to the house of the Lord, (a house 30 by 70 feet,) which they will fill to overflowing, and where they will sit and listen with the greatest attention, eager to catch every word that falls from the lips of the preacher. If there is any noise or disturbance about the house, they will request the preacher to stop, until perfect order and profound silence are restored; and it is a very pleasing sight to see numbers of them, with pencil and paper, sketching down passages and parts of the discourse as subjects for future inquiry. We shall find a number anxiously seeking the way to Zion; and others who have found the Redeemer to be precious to their souls. A very few, there is reason to hope, will be converted, and will be blessed in heaven. O how animating would such a sight be to you! Your very heart would thrill with a glow of feeling which none but the truly pious and benevolent Christian can know.

You would be ready to inquire, What can I do—what ought I to do—for those self-denying men, who have forsaken their country, kindred, friends and innumerable privileges, for a land of pagans, ignorant of the true God? I will tell you what you can do. In the first place, furnish them with comfortable and convenient houses, which will shelter them securely from the rain, wind, and dust, which at different seasons of the year prevail. The rainy seasons continue from four to six months, during which time it rains as often as every other day; and with such violence as to drive through the native-built houses, so that it is almost impossible to keep any thing dry within. Bed-clothing, books and furniture, if they have any, must often be taken out and dried.—Soon after the rainy season is over, the low lands upon the sea shore become parched and dusty. The winds, which constantly blow, often very fresh, now raise up clouds of dust, which drive into their houses in such a degree as to cover every thing which is in any measure exposed. In the next place, they want a comfortable supply of good and wholesome food, such as beef, pork, bread, flour, meal, butter, cheese and lard; and allow me to say that a few delicacies would at times be very desirable, particularly in cases of sickness, to which they are constantly more or less exposed. In the next place, female domestic help is very much wanted, and there is none to be had there. Sickness is unavoidable; and in such cases the missionaries have sometimes been obliged to lay aside their usual labour, to cook, nurse, and take care of the sick, for two or three weeks together. Lastly, one or two more good physicians, and four or six more good and faithful preachers of the gospel of Jesus Christ, are wanted as missionaries, to heal both the bodies and the souls of thousands who are groping in darkness through this vale of tears, without any one to guide them in the way to heaven.

I was one with four others who explored the Island of Owyhee, the principal of the Sandwich Islands; and if you could have seen the hundreds and thousands that frequently flocked around us, begging us to send them more teachers, to instruct them and tell them of a Saviour, you would have wept to think that they must be sent away empty. Christians, ye that know the blessedness of believing in Jesus, shall it indeed be so!

QUARTERLY REVIEW ON MISSIONS.

The following is copied from an article in the last number of the London Quarterly Review on the church of England Mission.

No minister, however expert in the art of raising money, could ever succeed in putting so many ways and means in motion as have been devised by the ingenuity of missionary directors and collectors, or suggested by those who took a lively interest in the cause. Large sums are continually produced by penny-a-week subscriptions. "It has been calculated," says the London Missionary Society in a late report, "that if every house in Great Britain raised only one penny per week, the product would be £50,000, per annum." It is curious to look over the reports, and

observe by what various devices the amount of the yearly receipts are swollen. A little is done by missionary boxes, in shops or in private houses, like the poor boxes in our churches. Schools and juvenile societies supply more; a great deal is raised by 'Ladies' Branch Societies, or Associations'; something from the sale of piousness and Ladies' work of all kinds. In an Evangelical Magazine before us, these items appear—by selling matches, 11. 3s.; by lending tracts 21. 6s. 9d.; Sunday school boys, 7s. 6d.; produce of the sale of ornamental mouse-traps, 11. 4s. 6d. One tradesman in a small way lays aside for this purpose a few pence in every day's receipts, and recommends others to follow the same with the farthings. The wife of a Greenwich pensioner presented to a late Wesleyan Missionary meeting at Greenwich, a bag containing 960 farthings. One person gives every year the produce of a cherry tree. Sometimes a Sunday school girl presents a portion of her earnings. Sometimes the workmen at a manufactory contribute largely, and not infrequently servants make their contributions in proportion, which evince a noble spirit. If an item now and then appears, which may raise a smile, there are others which excite a different feeling. One sum of 100l., and another of 150l. are given as offerings to God for an unexpected accession of fortune. One of the last Missionary Registers acknowledges 10l. as a thank offering on the recovery of a child. A lady presents 50l. as the produce of her jewels; and a blind basket girl as many shillings, being the amount of what candles made have cost during the winter, if she had eyes to see. What a multitude of the soul must that poor girl have enjoyed! 'If thou hast much, give plentifully; if thou hast little do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity.' This course will not fail. The whole receipts of the Church Missionary Society for its first thirteen years, was little more than 22,000l.; last year the income exceeded 39,000l. 'In reference to this subject,' they say, 'there is a fact to be stated which deserves attention. On a careful investigation it appears that the Society never had, since it began to send out missionaries, & has not at this moment more funds in hand than would serve to discharge its actual obligations on account of its missions in various parts of the world. And yet it has never been put to any difficulty in discharging the obligations which it had contracted; nor has it been withheld, merely by the want of funds, from entering on any promising undertaking brought before its Committees. The Committee states this as a ground of thankfulness to Almighty God, that he has enabled the Society to proceed with such an equal & steady course.' At this time the Church Missionary Society employs 419 labourers, of whom only 106 are Europeans. The rest are natives of the respective countries in which they are employed as teachers or readers of the scriptures. It has 9 missions subdivided into 42 Missionary stations. These missions are the West-African, the Mediterranean, the East-Indian, the Madagascan, and South Indian, the Bombay, the Ceylon, Australasia, the West Indies Mission, and the North West American. With these missions 255 schools are connected, in which more than 13,000 scholars are at this time receiving instruction, of whom about 1400 are adults; and ten printing presses are actively employed in various missionary stations in printing the Scriptures, Tracts, and elementary books for the schools.

MADAGASCAR.

Extract of a letter from the Rev. Mr. Griffiths, to the Rev. John Le Brun, Missionary at St. Maurice: dated Tananarive, 3rd Sept. 1821.

I have the pleasure to inform you, that this Mission has never won a more promising aspect, than it has since last May. The King continues his protection to us, and gives us encouragement to labor with assiduity. We have twenty-two schools established since last April, under his Majesty's patronage, wherein more than 2000 children are instructed. Our first scholars who teach at the different villages, are much more capable of teaching than I expected; their ardent pursuit after knowledge and their unceasing assiduity in communicating instruction to others, affords us great pleasure. We have above eighty scholars four teachers, two to teach every other week by turns, while the other two are learning in town, so that they are one week learning and the other teaching. The scholars both in town and the country have learnt almost the whole of a large catechism of Dr. Brown's, which I have translated and formed for the use of the schools, and to which I have added several questions and replies concerning the Creation, the Moral Law, the Saviour, and the future state. The progress of our pupils is very encouraging in the knowledge of the Word of salvation. I have a chapel built annexed to my house, with a gallery which will contain more than 1,000 hearers. Mr. Jones and myself teach by turns when we are in town, one in English, and the other in Malagash. About two months ago Mr. Jones and I commenced visiting the villages where schools are established, to preach and exhort; we go by turns every Sunday. We have thronged congregations on the Sabbath; our chapel in town is crowded, and the doors and windows lined. We have three or four, and sometimes 5,000 hearers in town, and often two or three thousand in the country, besides the assembling of three or four schools. We catechize them first, and then we sing, and pray, and preach, in the open air. We ask them to repeat what they may remember of the sermon, and we propose to them any question that may occur to us. The talents they display on these occasions would put many a one in England, who has been hearing the gospel of twenty years standing, to the blush.

Mr. Jefferys is settled at a village in a populous district, about twenty miles to the east of us, and has about 60 scholars under tuition.

Mr. Canham is settled at a village in a populous district, about twelve miles to the west of us, and has about 120 scholars under tuition, besides the superintendence of his apprentices to carry on his trade. Mr. Rowland is settled about 15 miles to the southward, in another populous village, and has more than 100 scholars, together with a few apprentices to teach his trade.

As to the translation of the Scriptures, we have translated the book of Exodus, and the Gospels by Mark and Luke, and also of the Psalms, as far as the 50th, and the three first chapters of the Epistle to the Romans. I have also prepared a course of plain discourses on the Ten Commandments, on the Birth and Sufferings of Jesus Christ, &c. the Day of Judgment, and on the future state of the righteous & the wicked; and I am forming a course of plain discourses on Prayer, &c. Mr. Jones has finished translating the book of Genesis, and the Gospel by Matthew, and is far advanced with the Gospel by John, and with the Acts, and with the first book of Samuel, &c. He has prepared a series of discourses on the Work of Creation, and is also preparing discourses on the Divine Attributes. You see by all this, that we stand in the greatest need of a printer and a printing press. Mr. Chick is busily employed every Sunday in catechizing the children, and every day busily engaged in his trade. Everything is going on at present in union and peace. Notwithstanding, however, the pleasing aspect the Mission wears, we have great prejudices and superstitions to encounter. The tenacity of the natives to rank and caste, and the manners and customs of their forefathers; their numerous idols, which we did not know much of till lately, when we began to preach against them; their mode of sacrificing to obtain good, and take away evil—all these prejudices and superstitions, (though the youth who are instructed laugh at them,) present formidable obstacles to our efforts. We are convinced more and more of the necessity there is of divine influence, to bring sinners to the knowledge of the truth as it is in Jesus. May the breath come, and breathe upon these slain, that they may live.

Mohawk Methodist Mission.—A letter from the Rev. Wm. Case, to the Editor of Mat. Mag. says:—The Indian Mission is beyond all calculation prosperous. It is contemplated that four schools must go into operation the ensuing fall, if the means can be obtained. Our influence with the Indians, with the popularity of the school, is daily increasing.—They are almost everywhere offering their children for instruction.

RELIGION IN CEYLON.

At the anniversary meeting of the Wesleyan Auxiliary Missionary Society for the London District, the Rev. Mr. Fox, late missionary at Ceylon, made the following statements.

My knowledge is confined to three descriptions of persons who are living without God in the world, the Hindus, the Buddhists, and the Mahometans; and after all that has been said of the last, that they worship the true God, I can say their knowledge of the true God is very dark, and in their moral condition they are little above the lowest of the heathen. As to the Hindus, I could point out villages and towns and districts, where there is no direct object of adoration, but the devil himself; and where old & young, in every case of distress, apply as sincerely to the devil as the most sincere Christians in our land apply to the true God. They are destitute also of every moral principle. With respect to the Hindus, they are as deplorably destitute of good as the Buddhists; for what they call religious principles are only the principles of wickedness. In Christian countries men may be wicked, but not in conformity with their Bible; but they, the Hindus, are religiously wicked; and in promoting wicked actions they imagine they are performing acts of devotion. The gospel of Jesus Christ is the only remedy, and it is an effectual remedy for these evils; and we know of no instances where the gospel has been sent to nations purely heathen, where they have shut the door and said they would not receive it. The messengers of God have always found a few ready to receive them. It has been proposed to me whether it is my conviction that the heathen are really benefited by the gospel, and are truly converted to God; and it is my happiness to say, that I have known many of them who have exhibited such conversions as those who have the best views of Christian conversion could not deny. We have seen them in various circumstances of life, and often, on their profession of religion, totally and for ever cut off from their own people; but they have been unmoved in their fidelity to Christ. We have among them many living confessions of the power of Jesus Christ to save, and we have seen some die. Men may be hypocrites in life, but there is no hypocrisy in death. We have seen them die, as they have lived, full of the faith and hope of the gospel; they have resorted to no other hope, and have gladly entered the unknown world in the firm conviction that they should be happy with the Lord. I would remark, that we ought not to expect that the seed sown among such a people should come to maturity at once, but the places where I have been laboring, there is a work begun which has gained a considerable degree of maturity, and I have no doubt but that the whole island of Ceylon, at no remote period, will be saved from idolatry. I may live to see the period when the natives will be ashamed to be called heathen. I am fully persuaded of this with reference to the Buddhist part of the community. They have had the whole of the sacred volume of Revelation above three years in their own language; and before that edition of the Scriptures was sent them, we had taught more than 1000 children who could read with as much fluency as our English children. They were so prepared for the Scriptures, and when they were so prepared, the benevolence of another Christian Society put the Bible into their hands. In that island one in every fifty will in a few months possess the word of God, where twenty years ago, not a copy of the Scriptures was to be found. There and here, it is true, an edition of the New Testament printed by the Dutch, but no copies were to be met with.

At the same meeting, the Rev. W. Harvard, late Missionary at Ceylon, observed—

We were led to establish a system of schools for the native children, and it was to us a most astonishing circumstance, that the heathen themselves were so forward to bring their children to us, and to contribute to the erection of the schools where their children were to be taught. In those schools, which it is my great comfort to know still continue in active operation, many thousands of children have been instructed in Christianity; and I believe I can say with correctness, that most of our school-masters are decided Christians, and a great proportion of them are truly converted to God. The business of every school always begins with reading the scriptures and prayer, and concludes in the same manner. For the last four years we have had four thousand children under the influence of these services every day, and in the course of that time about 10,000 young persons, thus educated, have been sent forth into society. Who can calculate the benefit which the country is thus receiving? Is our happiness to know that many of our native children are living in the truth in the love of it, and have given evidence of their conversion to God. Many of them are living in their own heathen families, and act in them as domestic chaplains; for their parents, glad to hear them read, have looked upon it as a matter of course that morning and evening, their little children should sing hymns and read the word of God. They have regularly listened to their songs of praise and their simple prayers. The consequence has been that our schools have become the resort of the parents, and we have now a great number of regular Christian congregations, where the Word of God is regularly preached every Lord's day, and frequently on week days likewise; and though we have not realized all that we wished, yet from these have arisen, as the report has mentioned, several native preachers in the Island of Ceylon, who have passed through the examinations which our brethren in this country go through before they are allowed to preach the sacred office. These are all preaching the gospel to their countrymen, and none, I believe, are preaching in vain. We have in the Tamil district, also, several active Hindus devoted to the work of the ministry, and from these beginnings I anticipate a glorious progress; and from that Island, I doubt not many native preachers will be raised up to cultivate the continent of India, and a corps of missionaries to send also into the Burman Empire.

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LATEST FROM THE BURMAN MISSION.

Extract of a letter from Mr. Dawson to Dr. Baldwin, dated Calcutta, Feb. 10, 1825.

We have received no further intelligence of our dear friends at Ava. I believe the Burmans will not be able to offer an effective resistance to the British troops which are now entering Aracan. How happy shall I be to be able to communicate the news of peace, and how much more so to be able to convey the pleasing intelligence of the safety of your missionaries. We long, yet almost dread, to hear from Ava. Our troops are near Monipore, and expect soon to reach that place; and we have an idea, that the first news from Ava may come by way of Monipore. We constantly pray for the missionaries. God is able to deliver.—Baptist Magazine.

Enmity to Missions.—The following extract from Barbadoes, will be sufficiently understood without a comment.

Bridge-Town, March 31.

We learn with great concern, that his Excellency the Governor has received official information from Earl Bathurst, that a missionary, or missionaries from the Wesleyan Body, may be expected to arrive in Barbadoes; and his Excellency's instructions are to afford him or them his protection: in consequence of which he has addressed a circular to the magistracy, informing them of the same; requiring in their case, of popular excitement against them on their arrival, that

they (the magistrats), should be ready to afford them protection; and should their authority be not sufficient to suppress any riotous proceedings; then it is understood that, by an application to his Excellency, military force will be resorted to. Globe.

REVIVALS & CONVERSIONS.

REVIVAL IN BERWICK.

We learn from a correspondent, that 'a good work of divine grace is now going on in Berwick, Me. in the Congregational and Calvinistic Baptist Societies. About 20 in the latter Society have already been baptized; and an equal number in the former, are indulging a hope in the precious blood of Christ. The excitement continues deep and interesting.'

REVIVAL IN NEW-JERSEY.

Extract of a letter to the Editor of the Religious Intelligencer from a Friend in New-Jersey, dated August 18th, 1825.

Although the heavens have as it were become brass, & the earth iron, the Lord is pouring out his Spirit in this country in plentiful showers. Rockaway, Succasunna Plains, Caldwell, Bloomfield, & Paripany, are all, at the present time, enjoying the convicting and saving influences of the Holy Spirit. A minister of the Presbytery of Newark, informed me that there was not a church within its bounds, which had not been visited within a year past, with this great blessing.

Among them all, none, perhaps have witnessed such displays of grace as the church at Paripany. Professors who had grown cold, have been reanimated, and gone forth to convince and pray with their neighbors, with a zeal scarcely to be repressed. Young and old, have acknowledged the work to be of God. Several heads of families have been brought hopefully into the kingdom, and some of them among the most influential in the place. Although some oppose, the work was evidently the Lord's, and it is miraculous in the eyes of his people.

REVIVAL IN KENTUCKY.

We are happy in being enabled to state, that the work of divine grace recently commenced in Nicholas county, Ky. in the churches under the care of Rev. Dewey Whitney, still continues. In addition to the 15 mentioned in our paper of the 27th July, 20 have been received into the churches since that time, making 35 since the commencement of the work.—W. Lum.

WORK OF GRACE AT SEA.

[Letter from a Sea-Captain to the Editor of the Mariner's Magazine.]

DEAR SIR—I feel constrained to relate two interesting circumstances which occurred on board my vessel on her homeward passage; which I relate in order to show the sovereignty of Divine Grace in choosing the most unlikely among men as the objects of His mercy, and in blessing the most feeble efforts, when made with a sincere desire to promote His glory.

One evening one of the seamen came up to me, while I was walking the deck with the passengers, bathed in tears, and desired to speak to me by myself. I walked aside with him, and for some time he could scarcely articulate a word. At last, having a little recovered himself, he observed—'Sir, I cannot rest day nor night, my sins are so heavy upon me. I should be much obliged to you if you can instruct me how I may get ease.' I asked him whether he had committed any particular sin that gave him uneasiness? 'No, Sir,' he replied, 'I never murdered any one, nor did any one harm; but I feel myself such a sinner that I fear I shall be damned.' I asked him how long he had felt himself such a sinner? 'Only since last Sunday—I never felt any concern before. This was joyful tidings for me; whilst he shed tears of grief, I could not refrain from shedding tears of joy on his account. This minded me of the application made by the jailor to the apostles. I pointed to Christ as the sacrifice for sins, and urged him to go and confess his sins, and implore pardon. He said he was ignorant, and could not read the Bible, which he desired much to do, and would on his return learn to read. He continued, during the night, to read the Bible, and I saw him changed, and I learn from the carpenter, who is a pious man, that he prays morning and evening, which alone, he says, relieves his mind.

About a week after this period, at the close of the prayer meeting on Saturday evening, I was walking forward to the fore-castle, and perceived a young man stretched out on the deck, weeping bitterly. I asked him what was the cause of his tears? He told me that he saw himself going to hell, and that there was no hope for him—his sins were too great to be pardoned. He had good advice given to him by his father, who is a minister of the gospel in D—, but he despised it, and every word I said this evening came home to his conscience. I encouraged him, from the promises of the gospel, to go to Christ, and he would not be rejected. He said he would, if I thought there was any hope. He would often weep under the Word, and, during the passage, an evident change was produced in his conduct.

Both of these had given me great trouble, from their turbulent, perverse dispositions, and were much addicted to drunkenness. I am encouraged to hope the Spirit of the Lord is teaching them, and he has promised that when he bestows wisdom, he will permit them to understand the things which are true, until the day of Jesus Christ. Grace begun must be perfect in glory. Now unto the King eternal, immortal, invisible, the only wise God, be all the glory ascribed.

REMARKABLE CONVERSION.

[From the New-York Observer.]

The following fact, of which I was a spectator, is related for the encouragement of those who have felt disposed to go apart on the Fourth of July, and mourn over the desolations of Zion, and to pray that God's power might be revealed in saving sinners from eternal death.

Mr. A., a member of one of the companies of this city, having met on that day last, was dismissed, and returned home about 2 o'clock. As he entered the door of his house he was seized with such distress that he ran into the room and threw himself on the floor; he stated that it was not a distress of the body, but he saw before him in an instant all the sins which he had committed in his whole life—he had never felt any thing like it before, never having been the subject of serious impressions in early life, but now he knew and felt himself to be an awful sinner against God; he had not attended church for years, nor read his Bible lately—nor had he any religious conversation with any person in a great length of time; he could not tell why he had these feelings, but he knew himself to be an awful sinner, which increased his distress every moment—he now wished he had been regular at church—had prayed more—and led a good life; and then he thought he should not feel so bad—he did not think his distress arose from the thought of his being worse than any one else, but all he had ever done was wrong—he was sensible that if he had never lived as he had been living he had done, it would not have saved him—his distress increased, and by 6 o'clock was so great that he was almost convulsed, and he should certainly be lost—he felt that God was angry with him, and found he could not possibly do any thing to avoid his wrath—he cried most earnestly for mercy, though he should not wonder if God should deny it and cast him off forever; and he could not complain because his sins stared him in the face. He continued in this frame of mind until near 7 o'clock, incessantly crying for mercy, when God heard his cry, and led him to Jesus as a Saviour of the lost; his soul received him, and he was filled with such peace and inward comfort as he could not well describe; which I trust continues in degree to this day. While he was crying for mercy, his wife, who was thoughtless, was struck with the view which she had of her ruined condition, and began also to cry with great earnestness. 'What must I do to be saved?' The bell for Monthly Concert by this time was ringing, which he heard, and from the desire which he then had of uniting with Christians and singing praises to God for his great deliverance, and because his wife was seeking the Saviour whom he had so long despised, he came

with her to the Concert, and there heard of an inquiring meeting to be held on the next evening, when he came with his wife and gave the account which I have here related. His wife we hope has found a Saviour, and they together can rejoice with unspeakable joy. B.

EXTRACTS FROM ADDRESSES.

Compuention of a Young British Sailor.

When on board a Steam Packet between Leith and Sterling, I felt obliged to reprove a passenger for profane swearing. On quitting the vessel, a young sailor followed, and begged leave to speak to me. He stated the miserable feelings which he endured, under an apprehension that he himself was an unpardoned sinner. After giving him suitable advice, I inquired the occasion of his becoming uneasy in respect of his sins. He said, that idling one Sunday through Wapping, two gentlemen invited him to go on board the Floating Chapel, and much pressed him to attend divine worship there, offering to take him on board and put him again on shore free of expense. He was obstinate in his refusal; and spent the remainder of the day on shore, in an improper manner. When he retired to rest at night, and the hour of reflection came, he began to wonder at the motives of these gentlemen; and he could see none other than a purpose to do him good; and then he began still more to wonder, that strangers should feel more anxiety for the safety of his soul than he himself did. Stung by these reflections and alarmed at his state, he left his bed and fell on his knees, and prayed heartily for forgiveness, and for the help of God to do better.

State of the Continent, in respect of Religion.

Being educated at a classical school, as is the custom in our country, our religious teachers did not give us any higher idea of Christianity, than of the religion of Homer or Herodotus. Christ was, according to them, a good man, but somewhat enthusiastic. Deism, however, is a poor religion, consisting of a few abstract truths, on which not much is to be said; and therefore the teachers were often in want of subjects for their instruction. What then did they do, in order to occupy the time which they were unable to employ in imparting instruction relative to the salvation of mankind and the glory of our great Redeemer? One of them, being in want of spiritual matter, gave us lectures on medicine and on the cure of the body, not knowing what to say on the cure of the grand disease of the soul: he had a book, entitled 'The Art of prolonging Human Life'; and this he explained to us, instead of giving religious instruction! Another of our teachers, who equally felt at a loss what to say on his proper topics, gave us lectures on Botany; and a third made us read, during the hours intended for religious instruction, passages from Homer's Odyssey.

In the Duchy of Weimar, a physician, seeing the whole country laboring under the yoke of barefaced infidelity, felt constrained to proclaim the Gospel to some people of his town. Having collected together a small number of true Christians, he was ordered, on pain of imprisonment, to give up these religious meetings. Some time afterward, the threat was put in execution: when dismissed, he was warned, that if he resumed his former engagements, he would be sent to work with the public criminals; and had not the good man received, a little time afterward, a call to a distant part of Germany, this rigorous threat might have been executed, as the first had been. After his removal, his poor people were in the habit of walking 15 English miles to the Prussian Territory, in order there to hold those meetings for religious edification which they were forbidden to hold in their own country.

[Prof. Tholuck, at the Continental Soc. Anniv.]

Influence of Christianity on Grenada Negroes.

A female slave in Grenada died happy in God. I saw at her funeral an extraordinary sight—the master and mistress attending the funeral of their own slave, as a testimony of esteem for her: all the children of the estate, to the number of about 60, were clothed in white, each having a new garment; and all followed the corpse of the Christian slave to the tomb. Thus Christianity is the means of meliorating the condition of the slave; for it makes the master humane and kind, while the slave is rendered dutiful and obedient.

I may give, as another instance of the effect of Christianity on the negro mind, the case of a free young man in Grenada, who was apprenticed to a stone-mason: when he had served his apprenticeship, being very industrious, he laid by his earnings; and when he had obtained 100l. his first act was to purchase the freedom of his own mother. He continued to lay by his money, till he bought the freedom of one of his brothers; and, when I left the island, he was about to purchase the liberation of another of them. In this case we see Christianity gradually resisting slavery; and it will, by its general diffusion, abolish it: for as it is one of the greatest moral evils that exists in the earth, it must fall before the gospel.—Rev. W. Shrewsbury, at the Wesleyan Anniv. Lond.

RECORDER & TELEGRAPH.

BOSTON, SEPTEMBER 16, 1825.

OBSERVANCE OF THE SABBATH.

I have been desired by many malefactors, to be with them at their execution; and then, in those last and sad minutes of their lives, they have sometimes cried out, 'This, this, is a judgement of God upon my Sabbath-breaking; I may thank my Sabbath-breaking for all this; I thank my mis-spending of the Sabbath with vain persons, and in vain actions, that God has left me to this wickedness which has brought upon me all of this horrible misery.' Think of this, you that still say of the Lord's day, 'He had a weariness in it!'

It is probable that in no respect have the inhabitants of New-England more degenerated from the principles and practice of their forefathers, than on the subject of the Sabbath. By the first code of Massachusetts Colonial Laws, as originally drafted by Mr. Cotton of Boston, (but not as finally published in 1648,) 'profaning the Lord's day in a careless or scornful neglect or contempt thereof,' was made punishable with death! Governor Winthrop, however, had the wisdom to erase this punishment; and left it to the discretion of the court to inflict other punishment short of death. And when exception was taken in England to the clause prohibiting persons from walking in the streets or fields on the Sabbath, the colony refused to make any alteration in it, although by such a refusal they were in danger of losing their charter.

There exists abundant evidence, that in general the early inhabitants of New-England regarded this subject in practice as they did in the hall of legislation. And to show how intimately connected is the pious observance of the Sabbath with morality in other respects, we quote the language of Governor Hutchinson who says, 'I have seen a letter dated about 1660, wherein a gentleman writes to his friend in London, that he had lived several years in the country, & never saw a person drunk, nor never heard a profane oath.'

If we go back a period of only 50 years, we shall find enough to convince us of our degeneracy, both in the sacredness attached to the Sabbath, & in the manner of observing it. A late number of the Boston Gazette contains the following curious letters which a friend had handed for insertion:—

To ———, Esq. of Braintree.

Sr. I have received a letter from yr Self that a Complaint has been entered against me for not attending the public worship of God.—Sr. The last place I was at was the public worship and as I Labour under weakness of body I am unable to get there and in a very poor State of Health, I humbly beg yr Honour that you would Consider my present Troubles and Infirmities.

*The penalty of profanation of the Sabbath was finally fixed at 10 shillings.

firmitas as I have a good will to attend Gods worship at all Time and it is many Times a Trouble to me I cannot attend with Gods People humbly beseeching yr favour I am yr humble Servant

Braintree Jan. 14. 1768

[ATTESTATION.]

Hond. Sr. as to the Truth of the above Relation as follows: That we believe the above to be true as we are knowing that for these three or four years she has been unable to do any thing of any value Reason of weakness of Body So that we think it should try to get there She never would be able to attend and as we are knowing in a good manner to her Case we think She is a person that ought not to be presented to the Quarter Sessions having we Refer her Case to yr Honours Judgment hoping that you will in yr wisdom order the matter for the best under her present Condition

Sr. to the Truth of this We Readily Subscribes

yr most obedient humble Servant

JOANNA W. WALES

Jan. 14. 1769

Another record of similar import we copy from a Belfast (Me.) paper of Aug. 21th.

FIFTY YEARS AGO.—At a town meeting, held on the 10th of Nov. on the south end of Lot No. 26, pro-

side of the river, in Belfast, Oct. 19th 1775, the town having been incorporated two years—among other things, 'to see if there be any plan or design to stop the inhabitants from visiting on Sunday'—it was voted, that if any person makes unnecessary use of the Sabbath they shall be lookt on with contempt, and they make acknowledgment to the public. Globe.

Much as the light of education has ennobled the human mind since that time, yet we are reminded, there a power of virtue in the community sufficient to sustain such a sentiment now. Can an uneducated man express of 'contempt' be raised against him that profanes the Sabbath now? Is such a man regarded with contempt—and does he understand it? In some of our country towns we trust the question can be promptly answered, Yes. But in our seaports—in Salem—in Boston—how is it? The rattling of Carriages, whenever a beautiful Sabbath morning opens upon the earth, declare the melancholy answer! We would not have mentioned Salem in this connexion, but that one of its own papers says, 'The rumbling of carriages in passing houses of public worship during the services of the Sabbath, has long been a source of great annoyance in this town; but recently have been lately more so than ever.' With regard to Boston we speak plainly, and without fear of contradiction. We ourselves have seen a clergyman from one of the southern cities, suddenly pause in the middle of his discourse, while officiating in public on the Sabbath, because the noise of carriages in the street rendered it impossible to be heard.—A gentleman was shipping in the same house, (not started on a very public street) counted the carriages which passed, and exposed the evil in its true extent, and found the number to be ten! As the day was peculiarly inviting, it might be greater than usual.—In the Palladium of August 9th, there appeared a caustic note from several individuals of the Rev. Mr. Gray's society in Andover, expressing their 'profound respect and acknowledgements to five or six young gentlemen, who, on the preceding Sabbath, "so agreeably entertained" the whole congregation, at the precise moment of the conclusion of the morning service, when the services of the meeting-house were filled with men, women and children, by the display of elegant feats of acrobatic skill, such as jumping, clapping, &c. and waving a dust in their very teeth, face and eyes, and thus their convenience and comfort, as may be well supposed; and also giving their children an opportunity to exercise their athletic powers, by obliging them to scamper for their very lives.' We have heard of similar complaints from other towns; and one of us had opportunity to know, from personal observation, that they are not made without abundant reason. On inquiring of the proprietors of some of the principal stables in the city, we have been invariably informed, that there is a great demand for horses and carriages on the Sabbath, than any other day in the week.

Here then are facts;—and if any one can dispute them, we pledge ourselves to bring forward others hereafter, of a still more glaring nature. But they cannot be denied,—if the evil is so apparent, it stares every man in the face;—we ask, What shall be done?

MASSACHUSETTS SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

This Society was instituted in Sept. 1802, and incorporated Feb. 20, 1807. It has permanent funds to the amount of \$3,328. Its receipts during the year ending May 24th, were \$1033.30; which with \$266.20 in the treasury at the beginning of the year, gives a total of \$1,600 10. Of this sum \$730 were expended during the year, and \$870 remained in the treasury at the time of the annual meeting. The 'Bracket' of \$5000 is distinct from the above, except \$100 of last year's interest, which is included. Thereafter of the interest has been applied to the support of Rev. E. Abbott.

In the past year, the Directors have extended aid means were afforded, to Religious Societies in Andover and East Andover, Me.—Rochester, Durham, Sudbury and Epsum, in New Hampshire.—Trenton and Lake Rest, in Rhode Island.—Troy, Dugstable and Litchfield, in Massachusetts. It should be remarked also, that consequence of assistance voted by the Society, many others have been settled [since the Report was submitted] in Springfield, Somersworth, and Meredith, N.H. all in New-Hampshire. Though there has been no special revival in any of the towns mentioned, yet the Directors are permitted to record several instances of hopeful conversion and admission to the church.

The seed has been sown with faithfulness and prayer; nor is it to be doubted that it will spring up due time, to the glory of God, the giver of every blessing.

The Directors have within the past year distributed for the benefit of seamen, seven hundred copies of the Seaman's Preacher,—an excellent work by Rev. Mr. Ryther of Wapping, Eng.—in parcels of 50 or 100 each, to the following sea-ports respectively: Marblehead, Salem, New-Bedford, Nantucket, Portland, Providence, New-York, Philadelphia, Baltimore, Charleston and New-Orleans, including with the several Tracts. They have also assigned 100 copies of the same work to the Sandwich Islands, and introduced them to the missionaries there, for distribution among the same class of men as at the places above mentioned.

ROMAN CATHOLICS.

The Boston Gazette states that last Sabbath it was announced to the Catholic congregation in this city by Rev. Dr. Taylor, their minister, that a bull had arrived from the Pope, appointing the 'very Reverend Benedict Fenwick of Maryland' to be Roman Catholic Bishop of Boston. So, it seems, the Pope of Rome sends over his high sounding titles to this republic.

THE SEPTEMBER.

The September following notice—Harrison, agreed to be a member of the Society, if any form, it is Mr. J.

The Rev. Mr. the reader, of St. conform to the sacrament of the

The N. Y. Mar meeting of uncom of the 6th inst. of man vessel from terminated to raise

CHURCH ORGANIZED.

...appointing and dismissing at pleasure. Let the influence become general—let the Roman Catholic Church become the common religion of the land,—and we would become of our boasted liberty and free institutions.

A letter from Portland, we learn that an Ecclesiastical Council was convened there on Friday last, to consider the subject of forming a new church, of persons of the church under Rev. Dr. Payson. The Council had a previous session apart, in which they had approved of the proposed measure, and their action was confirmed by the testimonial of Christian character of the members of the church, and a letter from the Rev. Dr. Payson, dated at a little past 12 o'clock, and proceeded to the act of organization.

The doings of the Council having first been read, the Rev. Dr. Payson offered by the Rev. Mr. Campbell, of South Berwick. Next, the brethren and sisters were organized, were addressed by the Rev. Mr. Campbell, of North Yarmouth, and gave their public assent to the Articles of Faith and Covenant previously presented by them; after which they were declared to be a separate church of Christ. The Right Hand of Fellowship was then given to the new church, through the Rev. Mr. Pomeroy of Gorham, and the Rev. Mr. Pomeroy of Gorham, in an able and affectionate address. This was followed by singing the 92d. Ps. 2d. part, L.M.; after which, the services were closed with Prayer and benediction by the Rev. Mr. Cummings. [Dr. Payson was prevented from attending by ill-health.] The Council throughout has been of an highly interesting character. The measure thus described, results, we understand, principally from the fact, that Dr. Payson's Society has become too numerous to be conveniently accommodated in a single house of worship. The church is composed of about 40 members, and occupies the house usually termed the "Chapel Church." Many the self-denial of this little band, in having so many endeared connexions and associations, more than compensated by the blessings of the Holy Spirit which shall hereafter descend and rest upon them!

TRIBUTE OF RESPECT TO THE CLERGY.

In the last Christian Register, a correspondent begins by saying, "Liberalism is the characteristic of a great age," and a few sentences after adds, "The clergy are at the bottom of all those disputes and monopolies and exclusions and anathemas and railings and persecutions, which at the present day produce so much heart-burning in the community and tear so many families and neighborhoods asunder. We hope in God they will presently know more, and study something else besides controversial theology. The people are already weary of them, and will presently leave them far behind"—the Unitarian clergy always excepted.

THEOLOGICAL SEMINARY, ANDOVER.

The anniversary of this Seminary is to take place on the 28th inst. The exercises are to be confined to the Senior Class, and not divided among the three classes, as in former years. The anniversary of the Porter Rhetorical Society will be celebrated on Tuesday afternoon, (day preceding that of the Institution,) when a poem and an oration will be delivered by two members of the Senior Class, &c. An address by the Rev. Mr. Wayland, of Boston, accompanied by Sacred Music as usual, will also be delivered before the Society.

New-Hampshire Religious Anniversaries.—In

course of the last week, we learn from the Concord Repository, the General Association of Congregational and Presbyterian Ministers in N. H.—the New Bible Society—the State Sabbath School Union—the Bible Knowledge Society—and the State Missionary Society—held their Anniversaries at Lyme; for which the Sacrament of the Lord's Supper was administered to a large number of communicants.

COLONIZATION SOCIETY.

Subscriptions have been recently made in this city for the American Colonization Society, to the amount of \$221.14; particularly stated in the Centinel—to which may be added:—

Contribution at Charlestown,	\$36 65
Dr. Wm. P. Greenwood,	20
Dea. J. C. Proctor and J. A. Palmer, to contribute the Rev. Dr. Jenks a life-member,	30
A. Friendly Firm,	25
A Friend 5—a Friend 1—a Friend 50 cts.	6 50
Willie & Hallock,	10
Total	\$419 29

The receipts of the Worcester Co. Missionary and Education Society, during the year ending August 17th, are \$777, about \$250 of which was in clothing. The receipts into the treasury of the American Jews Society, during the month of August 1825, amounted to \$267 83.

The last N. H. Repository contains a list of collections recently made in that State by the Rev. Mr. Frey, a member of the American Jews Society, amounting to \$1,380. In the mean time Mr. Frey travelled 556 miles—preached 58 times—and formed 20 Auxiliaries. The Worcester Freeman remarks that on the 6th inst. (Friday) Mr. Frey preached in the Rev. Mr. Hoody's meeting house, after which was taken up a collection of \$25 89;—and on Wednesday evening at the Rev. Mr. Goring's, where the collection was \$29 12. Total \$54 01.

The September number of Israel's Advocate has the following note:—"Dr. E. Wolf has left the farm at Wrentham, agreeably to the wishes of the Board of Directors." If any Jewish convert still remains at the farm, it is Mr. Jacob.

The Rev. Mr. Hanham, formerly a Roman Catholic, of St. James's parish, Dublin, has publicly renounced to the Church of England, by receiving the Sacrament of the Lord's Supper, according to its ritual.

QUESTION.

MEMBERS EDITORS.—Through the medium of your paper, information is requested on the following question:—Is it consistent for a Christian church to recommend the use of its members, in regular standing, to the consumption of wine, and care of an orthodox church, of a different denomination; thereby mutually dissolving the covenant obligations with said member, when he shall become connected with said church?

By way of illustration, suppose the following case: A member of a Presbyterian Church, for instance, having changed at all his views of the fundamental doctrines of grace, wishes to join an Episcopal, or a Baptist church, on account of conscientious scruples, in regard to certain modes and forms of worship, sacramental administrations, or church government. Accordingly, he informs the church to whose watch

and discipline he has subjected himself by covenant, of his difficulties and wishes. The question is, how shall that church act in this particular case, &c. in cases similar to the one supposed? Shall they grant his request, or forbid his leaving them to join a different denomination?

For a solution of his query, the writer would not be referred to church precedent, nor to the mere opinions of divines; for on such grounds almost any mode of church discipline may be advocated, however inconsistent with apostolic usage, or the genuine spirit of Christian philanthropy. He wishes to have his doubts removed by candid reasoning on scriptural premises, which shall show the consistency of any course that may be pointed out in the case with apostolic example, and that enabling charity which is the true bond of Christian perfection. AN INQUIRER.

INSTALLATIONS AND ORDINATIONS.

Installed at Hunter, N. Y., on the 7th inst. Rev. SETH CHAPIN, over the Presbyterian Church and Society in that place. Sermon by the Rev. S. Woodbridge of Greenville; Charge to the Pastor by the Rev. Dr. Porter, of Catskill; Charge to the People by the Rev. W. Chester, of Hudson.

To all the friends of Zion, acquainted with the situation of that place, this event must be peculiarly interesting. Only seven or eight years since, it was a howling wilderness. From the felling of the first tree, some arrangements were made for the establishment of the Gospel. But that happy day, when such an expectation should be realized, appeared far distant. Scarcely in this era of wonders, have the tokens of divine favor been more signally displayed towards a few Christians, persevering in their prayers and exertions to obtain the means of converting a moral and a natural waste into a fruitful field.

About two years since a church was formed, which now consists of thirty members. The Society lately formed for the support of the Gospel, consists of only twelve men. More, however, it is expected will be added. Aided by the United Domestic Missionary Society and benevolent friends in the cities of New-York and Boston, this little Church and Society have been enabled, with a personal exertion which reflects upon them the highest credit, to provide for the comfortable and permanent support of a minister, in the settlement of whom they have been happily united. The contiguity of this place to the noted spot of resort from the most distant parts of this and other countries, the Pine Orchard on the Catskill mountains, together with the extensive region of morally waste country around, adds great importance to this event. The uncommon salubrity of the climate, the productiveness of the soil, the very favorable terms on which good settlers (and no others) may purchase lands owned by the benevolent friends of the Gospel, together with the extensive water privileges which the place embraces, in addition to those already improved, lay a foundation to hope, that, under the continued smiles of Providence and the influences of divine grace, a large and flourishing Society will be built up. Then, the friends of Domestic Missions will reap the abundance of their reward. Who would not share in the satisfaction of having accomplished such a work? What Christian—yea what patriot, like the first Magistrate of New-York, will not bid Domestic Missions God speed? By their aid the rough ways are made smooth—those who have mourned in solitude are made to rejoice—the wealth and population of our beloved country is rolled on—and immortal souls, wrested from the very jaws of eternal death, are translated into the arms of everlasting mercy.

Ordained and installed pastor of the Union Presbyterian Church, in Kingston, Upper Canada, on Thursday, September 1st, Rev. Horatio Foot, recently a member of the Theological Seminary at Auburn. Introductory prayer by Rev. Mr. McDowell, of the province of U. C. Sermon by Doct. Perine of Auburn, N. Y. Ordaining prayer, and Charge to the pastor, by Rev. Mr. Lansing of the same place; charge to the people by Rev. Mr. Porter of the Cayuga Presbytery; and concluding prayer by Rev. Mr. Burchard, of the Presbytery of St. Lawrence.

Installed, August 31st, over the Church and Society in North Mansfield, Conn. Rev. WILLIAM ELY. Introductory prayer by Rev. Samuel Nott, Franklin; Installing prayer by Rev. Philo Judson, Ashford; Charge to the Pastor by Rev. Hubbel Loomis, Winsted; Right hand of fellowship by Rev. Geo. A. Calhoun, Coventry; Address to the people by Rev. Cornelius B. Foxworth, Windham; Concluding prayer by Rev. Jared Andrews, Chaplin.

ORDINATION.—Greenfield, Ms. Sept. 6.—Rev. WM. C. FOWLER, was ordained to the pastoral charge of the Second Congregational Church and Society in this town, on Wednesday last. The exercises were as follows:—Introductory prayer, by Rev. Mr. Hitchcock, of Conway; Sermon by Prof. Fitch of Yale College, from Col. 1. 28: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Consecrating prayer by Rev. Mr. Cannon, of Gile; Charge by Rev. Dr. Packard, of Shelburne; Right Hand of Fellowship and Concluding Prayer by Rev. Mr. Sprague, of West Springfield.

On the last day of August was ordained to the pastoral care of the First Congregational Society in Bangor, Me. Rev. SWAN L. POMROY.

At Smithfield, R. I. Rev. ABEL THORNTON, and ANSEL REED, the latter as a Pastor of a newly constituted Baptist Church in Smithfield, and the former as an Evangelist.

POLITICAL & OCCASIONAL.

LATE FROM EUROPE.

By the ship Ametkyst arrived at this port, London papers to the 9th, and Liverpool to the 11th ult. have been received.

The Treaty between England and Mexico, has not been ratified. This is said, however, to be owing only to a few slight changes which the British Government have thought proper to make, by which another voyage across the Atlantic will be necessary, in order to obtain a new signature in Mexico.

It is reported an attempt has been made to assassinate the Pope.

Burmese War.—The English have made two attempts to take possession of the island of Ramee; but were each time opposed to success fully by the Burmese, as to be obliged to take to their shipping after suffering much from the enemy and from fatigue. They were about making a third attempt on the 17th February.

GRECIAN WAR.

Extract of a letter to a gentleman in this city dated, LEGHORN, JULY 20.

"The cause of Grecian liberty approaches near to that period when they will be forever emancipated from Mahometan slavery. By letters yesterday from the Morea, we have the copy of a letter from Colocotroni, commander of the Grecian troops, in which he assures the Senate, that he has so entirely conquered Ibrahim Pacha, that he will be in a day compelled to surrender. With this prisoner they will be able to repay the loan in England, as he is immensely rich, independent of his father. He had the imprudence to penetrate thirty miles into the Morea, where he has fallen into the snare, after losing about one half of his troops. He has with him, by the latest accounts, only 6000."

The letter proceeds to relate the defeat of the Turks at Salone, of which we have had repeated accounts, the defeat of the Turkish squadron, and the raising of the siege of Missolonghi, respecting which we have had contradictory accounts.

Admiral Miaulis is before Suda, with fifty Grecian ships and ten brigs. He has written to the Senate that he will perish or destroy the whole of the squadron in Suda. This is composed of about fifty frigates, 27 of which escaped from the destruction of the Turkish squadron near Athens, and Algerines and Tunisians which may be fifteen to 18; in all about 90 to 100 sail of ships of war and transports. Modon, Coron and Patras, are so closely blockaded, that not a fishing boat can enter or escape. Thus I have in haste, and in a few words, given you the present state

of Greece. On board of the 37 Turkish Vessels brought into Hydra, were 45 Austrian officers, who it is said were put to death. The other vessels, nearly 60, were burnt or driven on shore. These taken were found immense quantities of provisions, ammunition and clothing. Among these were 2000 barrels of powder, as much in cartridges, many besieging cannon, scaling ladders, rafts, and every implement of siege. When soldiers are taken, it is always a rich booty. Every Turkish soldier has on an average thirty dollars in gold in his belt, besides his musket, a pair of pistols and his salve. They in no wise resemble European soldiers, where not as many peace are found as dead bodies after a battle."

[There are other accounts of a different character, but not quite so recent, and we hope not so correct.]

In a joint letter to the Greek Committee of Boston, subscribed by General Jarvis, Capt. Miller, and Dr. Howe, three Americans in the Grecian service, is the following passage:—

"As to the progress of the revolution, we jointly give it as our opinion, that, taking into consideration all things, the Greeks have exerted themselves beyond every thing which could be reasonably expected; and judging from the past and present state of affairs, we do not hesitate in saying that we believe they will succeed in establishing their freedom. Two hundred thousand Turks have already perished in this sanguinary contest. There are now in Greece more than two hundred thousand stand of arms; which, tho' not good, are nevertheless equal to those of the Turks. Order is daily gaining ground, with the principles of rational liberty leading in the school of adversity. We would exhort the friends of Greece in America, to exert themselves for this suffering people, remembering that the struggle is not yet over."

Latest.—London papers have been received at N. Y. to Aug. 14th, and Liverpool to the 15th. We rejoice to find that the favorable statements above quoted, relative to Greece, are substantially confirmed.—Ibrahim Pacha, it appears, ventured too far into the Morea; till, after destroying many populous villages and towns, he has at last been effectually stopped in his progress at Napoli di Romania, where he lost 400 men. Meanwhile every energy of the Greeks has been awakened; and it requires no great foresight to perceive that Ibrahim will find a Saratoga where he had so fondly dreamed of conquest. It is stated that he began to retreat on the 27th June. Colocotroni had 20,000 Greek troops at Tripolizza, almost between Napoli and Corona. The latest accounts left Ibrahim surrounded in the defiles.

THE FRENCH FLEET.

Capt. Clark of the British brig Bartly, from Savannah for Liverpool, has furnished the Editors of the Norfolk Beacon, with a copy of a letter from his agent at Savannah, dated July 31st, which states that 29 sail of French vessels of war were cruising off St. Jago de Cuba, and that they had landed 5000 men at Cumberland Harbour. [South East coast of Cuba.]

This news (adds the letter) has put all on the alert. The Gen. is taking every measure to raise recruits. Cartagena is at present garrisoned by 2000 men, and the Provinces of Cartagena and Santa Martha have a regular militia of 10,000; therefore, although taking every precautionary measure, we have nothing to fear from such a force, even if intended against us, which I much doubt."

We do not believe that France will venture to meddle with the affairs of this continent; though doubtless the Colombians do right to be "prepared for either event." As to the landing of troops at Cumberland Bay—it may be so. Nevertheless it does not certainly follow, that the object is to get possession of Cuba.

DEPARTURE OF LA FAYETTE.

Last week on Wednesday, he left Washington for the U. S. Ship Brandywine, 64, lying a considerable distance down the Potomac, in which he is to cross the Atlantic. A correspondent of the R. I. American gives the following description of his parting with the President:—

The Corporations of Washington, Georgetown and Alexandria, with the members of their several Common Councils, and the Mayor of each city, met at the President's house a little before noon. They were received in one of the noble rooms of that building by the Marshals, and soon after summoned to the hall, a very spacious apartment, near the centre of which are three columns, supported by Ionic columns of white marble, and out of which you enter a large room, and the several side parlours of the building. The door of the audience chamber, which fronts the north entrance, was open, and in front of it stood the President (in a dress distinguished by his usual plainness—a gray cloth coat, and white under clothes) supported on each side by his Secretaries, and the officers of government civil and military. Mr. Clay, recently returned from his western tour, and Mr. Rush, lately arrived from his European embassy, added to the interest of this group. You have seen the tall and dignified figure of the one, and the snowy locks and mild contemplative countenance of the other. Mr. Southard stood in the rear. I did not see the Secretary of War, who, I believe, is out of town. General Brown stood on the right of the Secretaries. The corporate bodies were formed by the Marshals into a circle, or rather an oval, extending round all the central space of the hall. All waited now in profound silence: when at length a side door was opened, and the General appeared, leaning on his Secretary, and having a son of Mr. Adams on the other side. He advanced into the circular space, and presented himself before the President. You have seen, I believe, and heard Mr. Adams; you know the sharp piercing accents of his voice, and the dignity and force with which (notwithstanding the disadvantage of a stature below the proper size for oratory) he delivers himself. He spoke, now in his happiest manner: every tone, every look, every word, seemed to be the spontaneous expression of an excited and powerful mind; and to come direct from the heart; his limbs shook, but his voice was strong and clear, and had an earnestness in its elevation which became the occasion."

The General listened in silent emotion, and when it was concluded threw his arms round Mr. Adams, and kissed him. After a moment's pause he retired a few paces, and delivered his reply; as he closed, he renewed the embrace, which was cordially returned. I now caught a glance of his countenance, which was streaming with tears—he seemed for a moment, embarrassed, like a man who seeks "where to weep." Then turning again to Mr. Adams, he cried with emphasis, "God bless you!"—"God bless you," said Mr. Adams, and they embraced again—he embraced and kissed him a third time; and then, recovering himself, turned to receive the outstretched hands which met him in all directions. I now looked round at the countenances of the company—Mr. Clay's face was flushed, the tears trickled down—I looked at others, and throughout the hall every countenance gave token of the "soft infection" of the moment.

"We found it impracticable to introduce the address & reply this week. Perhaps they will appear in our next."

FIRES IN THE FORESTS.

BANGOR, SEPT. 8.—Fire! Fire!—The fires in the woods continue to rage, destroying every thing with which they come in contact. We are told by credible persons that the whole country from Passadunkess to Matanawcock, on both sides of the Penobscot river, is one general conflagration—that it appears like "a sea of fire." The islands in the river do not escape—the Matanawcock islands have been completely burnt over.—The distance of the range of the fire on the river is about 30 miles; the width cannot be ascertained. We are told by a number of persons of veracity, that in the vicinity of the heaviest fire the ground actually trembled—that the roaring of the fire, which

sounded like thunder, was heard at the distance of 12 or 15 miles.

In other parts of the county the fire has got in among the settlements. We have it from authority which leaves us but too little room to doubt the fact, that it is raging in Williamsburg, Brownville, Sebecton, Blakesburg, Milo, Killmarock, Sebecton, &c. in most of the unsettled lands in the vicinity—& from reports it is also doing the work of destruction in a variety of other places. It is impossible to compute the damage already done. What will be most immediately and severely felt, is the destruction of houses, barns, fences, cattle, &c. &c.

Among these latter we have to state the burning of the house and barn of James Campbell, jr. in Killmarock, with most of their contents. In Maxfield the house and barn of Joseph McIntosh—a school-house, house and barn owned by Thomas Dewitt—a house owned by John Lunt, and one owned by J. Morse, with their contents, excepting a small quantity of clothing—the crops & fences of the above farms are almost entirely destroyed, and the soil itself much injured. A saw and grist-mill owned by T. McIntosh, and the mill house occupied by Wm. Sweet, and a barn of Mr. Lindsey, in Sebecton, were also burnt.

A son of Winaborn A. Sweet, Esq. of Milo, returning from school, through the woods, was so badly burnt that his life is despaired of.

Hawks and other birds were found dead, killed by the fire—and even the fish in the river did not escape. Mr. McIntosh states that 20 Bass, weighing from 2 to 40 pounds, and numerous young salmon, shad, trout, and other small fish were taken out of the shoal water, found dead on the shores of the Piscataquis.

The fire is running in this town within a mile and a half of where we now write—it has done much damage to the woodlands, and occasioned considerable alarm for several houses and barns. Reg.

GENERAL SUMMARY.

The trial of Commodore STUART has resulted in his honorable acquittal. "Scorning concealment," says the National Journal, "he met every inquiry by the most ample disclosures. Instead of shrinking into darkness, he threw in a flood of light, which irradiated every nook and corner of his course, put to flight every shadow which had obscured it, and exhibited a career uniformly pure and intelligent. He stands before his country, justified in every act. He has received back his sword without a stain, and his high fame without a blemish."

During the examination of Lieut. Sands, before the Court Martial now in session at Washington city, a circumstance occurred, which, it is needless to say, gave us a very favorable impression of Com. Stewart. In reply to the question, "Does Commodore Stewart treat his officers with cruelty?" Lt. S. replied, "No," except his having reprimanded me one day for swearing, I do not recollect his having treated me harshly until my arrest." N. Y. Observer.

It is said that Lieut. Com. Ramage has been acquitted of all the charges on which he was tried.

It is stated in a southern paper that the ship of the line North Carolina, throws a heavier broadside than any ship in the world, without her gangway guns, by 304 pounds. The Spanish ship Astrelia Trinidad, sunk off Trafalgar, was the largest vessel known, yet her broadsides were not so heavy as those of the North Carolina. As soon as the ship at the Navy Yard in Philadelphia is completed, she will be the largest in existence, and a specimen of excellence in naval architecture.

A second insurrection has taken place in Cuba among the blacks at Leon; but being finally put down, a number of those unhappy beings were committed to jail to await their trial.

It is understood that the subject of the colonization of the blacks is to be presented to the consideration of the next Congress; and that one of the leading members of the New-England delegation has pledged himself to support a distinguished and influential southern member, in advocating the adoption of national measures for the accomplishment of the same end.

Maine.—State election took place on Monday last.

No opposition was anticipated to the re-election of Gov. FARRIS. The canvass for Senators, and a Representative to Congress, has been unusually animated and personal.—Continued.

In the village of Fredonia, Chatanque Co., two stores, two shops & a mill are lighted by a species of gas obtained by boring a rock at the bottom of a creek which passes through the village. The gas is said to be carbonated hydrogen, and is supposed to exist in sufficient quantity to light all the houses.

Show of Melons.—On Wednesday, says last Saturday's Centinel, we saw on the vegetable stall of our market, occupied by Mr. James Hill, of West Cambridge, fifteen Water Melons, raised by him, the net weight of which, at the City Scales, was five hundred and sixty-three pounds; averaging 37 1/2 pounds each. Two of them weighed very little short of 50 pounds each. Col. Hamilton purchased eight of them, and speaks highly of the fineness of their flavor.

Potatoes.—A cargo of northern potatoes was sold at Trenton N. J. on the 4th inst. for 80 cents per bushel. The Trenton Federalist says, such has been the severity of the drought that very few potatoes "have been grown" in that neighborhood.

The Yellow Fever rages with great violence at Mobile. Most of the inhabitants have fled, but not until many had been cut down or rendered incapable of flight, from an attack of the disease.

Snow Storm!—A severe storm of hail and snow was experienced at Driffield, on the 5th of July, so much so, that on the very spot where but a few days before the children of the town were seen playing amongst the new-mown hay, under the vivid rays of the summer sun, they were observed surrounded by the hoary signs of winter, throwing snow-balls, at each other, and shivering from the bitterness of the unreasonable blast.

In Stratford, Vt. a tornado has been experienced which demolished several houses, barns &c. and killed one woman and two children and wounded several persons. It extended to Fairlee and Oxford.

Shocking Accident.—On Monday of last week, eleven men were severely wounded at Wicasset, while blowing rocks: one died soon after the explosion—three others are not expected to recover, and some of the remainder will be crippled for life.

The steam-boat Leopard, on her way from New Orleans to Louisville, struck a concealed snag, Aug. 5th, and sank immediately. A valuable cargo entirely lost—passengers and crew saved.

We understand, that on Wednesday night of last week, the very valuable dwelling-house of Col. Valentine, of Hopkinton, was destroyed by fire, together with a large proportion of his furniture, &c. Col. V. was absent at the time, at the Springs in that town. It will be recollected that the house of Col. Valentine was burnt a few months since. There is reason to believe that both fires were the work of incendiaries.—Freeman.

Drunkards Beware!—A drunkard in Indiana, by the name of Lux, between 60 and 70 years old, having drunk largely of whiskey on the 4th July, was found 2 days after, dead, and his body partly devoured (as was supposed) by dogs and buzzards.

To Correspondents.—An Essay, containing a full examination of the remarks of the editor of the Register and of the letter of Mr. Colman on the subject of the charges brought against the latter, was prepared too late for insertion this week. It may be expected in our next. Also the desired extract, Philo, &c.

MARRIAGES.

In Boston, Capt. Samuel M. Holland to Miss Laura Pierce; Mr. Nathan Hersey to Miss Mary Wentworth; Mr. Wm. Grubb, jr. to Miss Sarah Tuttle; Mr. Adam L. Walker to Miss Sarah Lescum; Mr. Samuel A. Brown to Miss Mary Cecilia Thompson Thayer; Mr. Edmund Putnam to Miss Eliza Harrington; Mr. Joseph Fox to Miss Caroline Valentine; Capt. Nathan Hobbs to Miss Betsey Hutchinson; Mr. Martin S. Wood, of New-York, to Miss Caroline A. Austin.

In Charlesown, Mr. Seth Sawyer to Miss Susanah P. Frost.—In Cambridge, Mr. John Hutcheson, of Portsmouth, to Miss Ann Watson.—In Dorchester, Mr. James Blake, of Boston, to Miss Polly Clapp.—In Wareham, Dr. Eliphalet W. Hervey, to Miss Dorcas Fearing, of Wareham.—In Quincy, Mr. Charles Henry Lee, of Wilmington, N. C. to Miss Hannah Baxter.—In Canton, Mr. Richard W. Hixon, of Boston, to Miss Myra Ann Kinsley.—In Cambridge, Mr. John Warland to Miss Priscilla Hill.—In Newburyport, Mr. Wm. W. Caldwell, merchant of New-Orleans, to Miss Jane Wheelwright; Mr. John Bradbury to Miss Rebekah M. Boardman, daughter of Mr. Offin B.; Ebenezer Niles, Esq. of Boston, to Miss Sarah Cook, daughter of Mr. Zebadiah C.—In Hingham, Rev. Aaron Joselyn, of Ipswich, to Miss Ann Binney, of Hull.—In Salem, Mr. Andrew Drownbridge to Miss Mary N. Martin; Mr. Benjamin Bray to Miss Mary Lane, daughter of Capt. Wm. L.—In New-Bedford, Mr. Thomas A. Case, to Miss Mary Bassett.—In Fairhaven, Mr. Wm. Webb to Miss Deborah Delano; Mr. James Haskell, of New Bedford, to Miss Nancy S. Sisson.—In Dartmouth, Mr. Patrick Potter to Miss Sarah T. Bolles, of Rochester.—In Freetown, Mr. Pyam Jacob to Miss Clarissa Hathaway.—In Middleborough, Mr. Samuel Hall, of Sandwich, to Miss Lydia Cushman; Mr. George Cushman to Miss Louisa Hayward; Mr. Daniel Thomas to Miss Phoebe Thomas.—In Marblehead, Mr. Thomas Stevens to Miss Sarah Brown; Mr. John Cross to Miss Mary Denby; Mr. Ambrose Moseley to Miss Mary B. Hyam; Mr. John Holden to Miss Hannah Atkins.—In Nantucket, Mr. Wm. Underhill, of New-York, to Miss Mary Mitchell.—In Newbury, Dea. Edward Shaw, of Boston, to Miss Ann A. Underhill.

DEATHS.

In Boston, Miss Mary Ann Barker, daughter of Mr. Wm. B. aged 19; Mrs. Ann Bannan, wife of Mr. Peter B. a native of London, 49; Miss Nancy Crosby, 35; Mr. Moses Chamberlain, 49; Mrs. Sarah Phelan, 34, wife of Mr. Edward P. Mrs. Phoebe Barrill; Mr. John Donavan, 36; Mr. Samuel Stratton, 38; Mr. Benjamin F. Washburn, 22; Mr. Daniel Coman, 31.—At Rainsford Island, Mr. David Stark, 21, of Dunbarton.

In Dorchester, Miss Katharine M. Whittington, 68; Mrs. Mary Champney, 89.—In Weston, Mr. Abiel H. Russell, 23.—In Salem, Mrs. Eunice Andrew, widow of Mr. Nathaniel A. 45; Mrs. Lydia, wife of Mr. Samuel Buffum, 38; widow Hannah Earlett, 27.—In Newbury, widow Elizabeth Brookings, 86.—In Charlestown, Mr. Jonathan Boardman, 40, of Saugus.—In Cambridge, Mrs. Ann McQuesten, 77, formerly of Chelsea, Mass.—In Roxbury, Mrs. Abigail Prence, relict of Mr. Nathaniel P. of Cambridge, 81.—In Waltham, Mr. Wm. Peirce, 67.—In Beverly, Mrs. Mary, wife of Mr. Thordike T. Morse, 45.—In Danvers, Mrs. Foster, wife of Gen. Gideon F. 75; Mrs. Felton, wife of Mr. Nathaniel F.—In Spencer, Mr. James Draper, 78.—In Marblehead, Mr. Wm. Green, 57; widow Sarah Lindsey, 78.—In Nantucket, Mrs. Mary Swain, wife of Mr. Shubael S. 81; Mr. Antipas Gardner, 70.—In Tiverton, Mr. Abner Wood 80.—In Edgartown, Mrs. Patience Dunham, 84.—In Wellington, Capt. Nathaniel Crane, 56; Mr. John Jones, Jr. 25.—In New Salem, Mass. Mr. Davis Packard, merchant, 35, formerly of N. Bridgewater.—In Falmouth, Mass. Henry Grosvenor, 11 mo.—Only child of Mr. Isaac H. Parker, of this city.—In New Bedford, Capt. Thomas Cook, 85.

In New Ipswich, N. H. Benjamin Adams, son of Rev. J. R. Barber, 4 months. Mr. Theadus Taylor, 81, for many years a distinguished Christian.

In Swansey, N. H. Capt. Joseph Dickinson, 78. In Princeton, David Rice, Esq. 68.—In New-Haven, Conn. widow Abigail Potter, 95.—In Portsmouth, N. H. Mr. Daniel Walker, 81; Mrs. Dorcas Day, 81; Mr. Daniel R. Rogers, 69; Mr. Henry Sherburne, 85.—In Providence, R. I. Mrs. Mary Kelley, 90.

Deaths in this city last week, 26: viz. Cholera Infantum, 3—Consumption, 5—Silliborn, 3—Accidental, 1—Canker in the bowels, 1—Dropsy, 3—Lung Fever, 1—Measles, 1—Paralytic, 1—Typhus Fever, 2—City Poor, 3.

Deaths in New-York week before last, 93.—Consumption, 10—Dysentery, 6—Fever, 5.

In Philadelphia, 78.—Consumption, 11—Fever, 12—Cholera morbus, 9.

Deaths within the city of Charleston, from the 21st to the 28th August, 17—6 white and 11 coloured.

NEW BOOKS.

JUST published by CROCKER & BREWSTER, 50 Cornhill, Boston, THE CHRISTIAN FATHER'S PRESENT to his Children. By Rev. J. A. James, Author of the "Sunday School Teacher's Guide." 2 Vols. 18mo. price, \$1 25.

Extracts from Reviews.

"We now take leave of Mr. James' admirable work, with the expression of our best thanks, for the important service he has rendered the rising generation; and a hearty recommendation of the work to those parents who are desirous of embodying in a permanent form, the best counsels of their wisdom and experience, and the best wishes and emotions of their hearts."—Cong. Magazine.

"We state it as our firm conviction, that Mr. James has conferred a high obligation on Christian parents, by furnishing them with so suitable a present for their children."—Evangel. Magazine.

MEMOIR OF CATHARINE BROWN, a Christian Indian of the Cherokee Nation.—By Rufus Anderson, A. M. Assistant Secretary to the American Board of Commissioners for Foreign Missions.—With a new Frontispiece. Second Edition. Price 50 cts. single; \$4 00 a dozen.

"This work will alike interest the friends of Schools and of Missions, and will form a valuable addition to all Juvenile Christian Libraries."—Lan. Evan. Mag. JULIANA OAKLEY, A Tale. By Mrs. Sherwood, Author of "Little Henry and his Bear." Price 37 1/2 cts.

PIERCE AND HIS FAMILY, or, a Story of the Waldenses. By the Author of "Lily Douglas." History of Martin and his Scholars, 25 cts.

The Little Manufacturer, 12 1/2.

The Military Blacksmith, 12 1/2.

On Filial Duty; an Affectionate Address to Young People, 12 1/2.

The Potter's Common, by Mrs. Sherwood, 12 1/2.

The Little Beggar, by do. 6 1/4.

History of Captain Newman, by do. 6 1/4.

Memoir of Keopholani, late Queen of the Sandwich Islands, 12 1/2.

In Press and will soon be Published

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POETRY.

For the Recorder & Telegraph.

MISANTHROPIC HOURS.

I watch'd beside a corpse with one
Whom I had lov'd to look upon—
I knew her not till then; but well
Lov'd I upon her name to dwell,
For her high brow and azure eye
Clung to my heart like witchery.
It was a serious place—for death
Is always serious. 'Tis strange
That the mere passing of the breath,
And then no motion, works such change!
'Tis strange that now, you watch the eye
And bend to catch the tones, and press
The thin white hand inquiringly,
And kiss the brow in tenderness—
And then you hear a word, a sigh
Drawn quickly from the heart, a breath—
And start and drop the hand, and fly
With sudden fear!—and this is death.
What has Death done? Go up and stand
Beside her, as you stood but now—
That eye looks on you yet—that hand
Lies back to your own grasp,—the brow
Hath the same patient look—the hair
Is parted just as sweetly—life
Hath left its every feature there,—
And gone, without a trace of strife.
Why shrink you back—you would have sprung
To clasp her in your arms but now—
Aye, to that clay-cold hand you clung—
With your own lips you press'd that brow,
And now you loathe them. Death! Strange death!
We cannot scan thee—thou dost steal
Among us like a noiseless breath—
We see not—hear not—but we feel!
Well, we were setting by the dead,
And I was musing how, like flowers,
The beautiful I knew, were fled,
While I was numbering yet my hours—
I look'd upon the marble face
Which lay before me motionless—
It had been fair, and you could trace
E'en now that passing loveliness
Which won the hearts of men. The lid
Was not quite closed upon the eye,
And the dark lashes which had hid
Her tears in life, were thin and dry,
For fever had been there—the cheek
Was not quite colorless, but dyed
With a pale carmine, like a streak
Left there by health's retreating tide,
Perhaps thro' carelessness—her hair
Had been just parted on her brow,
But one light curl was floating there,
As if 'twas not its wont to bow
To that white cap's confinement—yet
Death had been there, and though 'twould seem
As if life could not all forget
Its thousand motions—still, the stream
Was silent in her heart, and all
We ever lov'd, was wrapt in that dark pall
I said it was a serious place—
It was indeed—and tho' I knew
I should not ask of woman's face
If its fair tale of mind were true,
Yet still I look'd on her who staid
With those dark lashes bent so low,
And thought that looks so passionate
Must brighten from the Spirit's glow.

She trifled—aye—that angel maid—
She trifled, where the dead was laid!

MISCELLANY.

MARTYRDOM OF GEO. CARPENTER.

On the 8th of February, 1872, a certain man named George Carpenter, was burnt in the town of Munich, in Bavaria. When he was led out of prison, and brought before the council, his offences were publicly read, contained in four articles:

- 1st. Because he did not believe that a priest could forgive a man's sins.
- 2dly. That he did not believe that a man could call God out of Heaven.
- 3dly. That he did not believe that God was in the very bread which the priest uses at the altar; but that it was the bread of the Lord.
- 4thly. That he did not believe that the very element of the water itself in baptism doth give grace. These four articles he utterly refused to recant. A schoolmaster of the Pope's came to him and said, "My friend George, do not thou fear the death and punishment which thou must suffer! If thou wert let go, wouldst thou not return to thy wife and children?" To whom the martyr replied; "If I were set at liberty, whither should I rather go, than to my wife and well-beloved children?" Then (said the schoolmaster) revoke your former sentence and opinions, and you shall be set at liberty." Carpenter answered: "My wife and children are so dearly beloved unto me that they can't be bought from me for all the riches and possessions of the Duke of Bavaria; but for the love of my Lord God, I will willingly forsake them." When he was led to the place of execution, the schoolmaster again spoke to him, saying: good George, believe in the sacrament of the altar; do not affirm to be only a sign. To whom he answered, "I believe this sacrament to be a sign of the body of Jesus Christ offered upon the cross for us sinners." The schoolmaster said to him, "What dost thou mean, that thou dost so little esteem baptism, knowing that Christ suffered himself to be baptized in Jordan?" The holy man then shewed what was the great and true use of baptism, and what was the end why Christ was baptized in Jordan; and how necessary it was that Christ should die and suffer upon the cross, whereby alone we can be saved. "The same Christ," (said he) will I confess this day, before the whole world; for he is my Saviour, and in him do I believe."

A Romish priest named Conrade then came unto him, and said; "George, if thou wilt not believe the sacrament, yet put all thy trust in God, and say, I trust my cause to be good and true; but if I should err, truly I am sorry and repent." To whom George Carpenter answered; "God suffer me not too err, I beseech him." Conrade then began to repeat the Lord's prayer: "Our Father which art in heaven;" Carpenter answered, "I truly trust our Father and no other: this day I trust to be with thee." Then Conrade went forward, saying, "Hallowed be thy name," Carpenter replied, "O! my God, how little is thy name hallowed in this world." Then said Conrade, "Thy kingdom come." Carpenter answered, "Let thy kingdom come this day unto me; that I also may come unto thy kingdom." Then said Conrade, "Thy will be done in earth, as it is in heaven." Carpenter answered; "For this cause, O! Father, am I now here, that thy will might be fulfilled, and not mine." Then said Conrade, "Give us this day our daily bread;" Carpenter answered, "The only living bread, Jesus Christ, shall be my food." Then said Conrade, "And forgive us our trespasses as we forgive them that trespass against us." Carpenter answered, "With a willing mind do I forgive all men, both my friends and adversaries." Conrade then concluded, "And lead us not into temptation, but deliver us from evil." The Martyr replied, "O! my Lord, without doubt thou shalt deliver me, for upon thee only have I laid all my hope." The Romish Priest then began

to rehearse the belief, saying, "I believe in God the Father Almighty." Carpenter answered: "O! my God, in thee alone do I trust; in thee alone is all my confidence, and upon no other creature; although they have tried hard to persuade me otherwise." In this way he gave answers to every sentence, which if they were given at full length, would be too long. The schoolmaster afterwards came and said to him, "Dost thou believe as truly and constantly in thy Lord and God with thy heart, as thou dost cheerfully seem to confess him with thy mouth?" Carpenter replied; "It were a very hard matter for me, if that I, who am ready here to suffer death, should not believe that with my heart, which I openly profess with my mouth. For I knew before, that I must suffer persecution, if I would leave unto Christ; who saith, 'Where thy heart is, there is also thy treasure; and whatever thing a man doth fix in his heart to love above God, that he maketh his idol.' The priest then asked him, if he thought it necessary after his death, that they should pray for his soul, or say mass for him? To whom the blessed martyr answered: "So long as the soul is joined to the body, pray God for me, that he will give me grace and patience, with humility to suffer the pains of death with a true Christian faith; but when the soul is separate from the body, then I have no more need of your prayers." As they bound him to his ladder, he preached unto the people. His Christian brethren then desired him, that as soon as he was cast into the fire, he would give some sign or token what his faith or belief was. "This shall be my sign (said he) that as long as I can open my mouth, I will not cease to call upon the name of Jesus."

His face never changed color, but he cheerfully went upon the fire. "In the midst (said he) of the town, this day will I confess my God before the whole world." Upon a bag of gunpowder being put about his neck, he said, "Let it be so, in the name of the Father, and of the Son, and of the Holy Ghost." Two men then lifted him upon the ladder; the holy martyr smiling, bade a Christian friend farewell, asking forgiveness of him. This done, he was thrust into the fire, when he cried out with a loud voice: "Jesus! Jesus!" The hangmen then turned him over, he again cried out; "Jesus! Jesus!" and so joyfully yielding up his blessed spirit, exchanging his earthly cross for an immortal crown.

Observe these subtle serpents, who, when they cannot remove this good man from his faith, artfully endeavor to make him doubt.

REMARKABLE FACT.

As related by Mr. John Fletcher.

One Sunday I went into the pulpit, intending to preach a sermon, which I had prepared for that purpose; but my mind was so confused, that I could not recollect either my text or any part of my sermon. I was afraid I should be obliged to come down without saying anything. But having recollected myself a little, I thought I would say something on the first lesson, which was the third chapter of Daniel, containing the account of the three young men cast into the fiery furnace. I found, in doing it, such an extraordinary assistance from God, and such a peculiar enlargement of heart, that I supposed there must be some special cause for it; I therefore desired, if any of the congregation found any thing particular, they would acquaint me with it in the ensuing week.

In consequence of this, the Wednesday after, a woman came and gave me the following account: "I have been for some time much concerned about my soul. I have attended the church at all opportunities, and have spent much time in private prayer.—At this, my husband, who is a butcher, has been exceedingly enraged, and threatened me severely what he would do, if I did not leave off going to John Fletcher's church; yea, if I dared to go to any religious meeting whatever. When I told him I could not in conscience refrain from going at least to our parish church, he grew quite outrageous, and swore dreadfully, that if I went any more, he would cut my throat as soon as I came home. This made me very mighty to God, that he would support me in the trying hour; and though I did not feel any great degree of comfort, yet having a sure confidence in God, I determined to go on in my duty, and leave the rest to Him.—Last Sunday, after many struggles with the devil & my own heart, I came down stairs ready for church.—My husband asked me whether I was resolved to go? I should not! I told him I was. 'Well, then,' said he, 'I shall not, as I intended, cut your throat, but will beat the oven, and throw you into it the moment you come home.' Notwithstanding this threatening, which he enforced with many bitter oaths, I went to church, praying all the way that God would strengthen me to suffer whatever might befall me. While you were speaking of the three persons whom Nebuchadnezzar cast into the burning fiery furnace, I found it all belonged to me, and God applied every word of it to my heart. And when the sermon was ended, I thought if I had a thousand lives, I could lay them all down for God. I felt as if the whole soul so filled with the love of Christ, that I hastened home, fully determined to give myself to whatever God pleased; nothing doubting, but that either he would take me to heaven, if he suffered me to be burnt to death, or that he would somehow deliver me, even as he did his three servants who trusted in him. When I had got almost to the door, I saw the flames issuing out of the mouth of the oven; and I expected nothing else but that I should be thrown into it immediately. I felt my heart rejoice, that if it were so, the will of the Lord would be done. I opened the door, and to my utter astonishment, saw my husband upon his knees, wrestling with God in prayer for the forgiveness of his sins. He caught me in his arms, earnestly begged my pardon, and has continued diligently seeking the Lord ever since."

I know, adds Mr. Fletcher, why my sermon was taken from me, namely, that God might thus magnify his mercy.

WHAT CAN A PERSON IN MY SITUATION DO?

A great deal, my friend, if your heart be willing and anxious to do it. The slothful man saith, "There is a lion in the way, a lion is in the streets;" so that he feels himself excused from attempting to do good, either in the country or in the city. It was of old a common saying, "That a praying heart could easily find a praying place;" so we may say now, "An active or doing heart will easily find something to do." In the way of boasting, some will tell you, they have so much business that they can hardly find time to eat; Moses travelled the last forty years of his life in a sandy desert, a dry and parched land, where the heats were most enervating, and the surrounding scenery very gloomy; and he had a numerous, perverse, discontented, and rebellious people to govern; yet he had inclination, and found time to write five most important books. David, king of Israel, with the weight of government upon him, and constant troubles in his family, yet found time to pray seven times a day, and to write many pious psalms for the benefit of the church of God in all ages. Likewise his son Solomon, whose government was still more extensive, and who had wasted much of his time in vanities and pleasures, wrote much for the benefit of mankind.

In our own time, the late Mr. Grimshaw, though he had to supply his own church every Lord's day, found time to preach from 29 to 30 sermons every week.

Mary Perth, a black woman, kept an inn at Sierra Leone, during the latter part of her life. In early days she had been a slave in North America, and had labored hour from sunrise to sunset; yet, during the interval of the night, she used twice or thrice a week to walk seven or eight miles, with a child on her back, to teach a few slaves of her acquaintance to read, that they might be able to study the Scriptures for themselves.

I knew a man who did not enjoy one day's health for the last fifty years of his life, and laid on his back unable to turn himself for nearly the last twenty years he lived; his bed was in a garret room, and he was supported by charity. No situation could be more retired from the world, or less likely to have opportunities for doing good; yet that worthy man by degrees collected a class of young people, and got them to assemble around his bed at regular times, when he heard

them repeat portions of catechisms and the word of God, which he commented upon, and from which he addressed them; and his labour was not in vain in the Lord. Indeed, there can hardly exist a situation in which a person has no opportunity of being useful; for let him be a prisoner in goal, or even confined in the Inquisition, a soldier in the army, a pauper in a parish; if he is sick and bedridden, a pauper in a parish; if he is a lover of Christ, he will desire to make him known as the refuge from the wrath to come.

Rel. Int.

BIOGRAPHY OF REV. DR. BALDWIN.

The Rev. Dr. Baldwin was born in Norwich, Conn. Dec. 23, 1753. In the year 1780, he became pious, and united himself to the Baptist Church in Canaan, N. H. to which place he had a short time before removed. His prospects in civil and military life were at this period unusually promising, but abandoning every hope of secular distinction, he devoted himself to preaching the gospel among a denomination, then every where spoken against, and with whom the usual portion of a minister was labour without ceasing in the midst of pinching, and sometimes chilling poverty.—He was ordained in Canaan, June 11, 1783.

In this place he lived for seven years, and throughout its whole vicinity his name is yet mentioned with reverence and affection. Besides supporting himself and his family by his own personal exertions, his ministerial labours were abundant in his own and all the neighbouring towns. As a proof of the respect in which he was held, it may be here remarked, that he several times was chosen to represent his town in the Legislature of the State.

In 1790, Dr. B. removed with his family to this city, having accepted the call to the pastorate of the Second Baptist Church, a church which though then small and divided, has since under his ministry become one of the most numerous and flourishing in the Commonwealth.

Here Dr. B. may be said to have commenced his ministry anew. From the labours of a thirty settled parish, he was at once transplanted to an elegant and literary metropolis, surrounded by men whose praise was in all the churches, and who had devoted their lives to academic learning. Yet to this situation he was manifestly equal. He here successfully pursued that course of study which not only laid the foundation for his extensive reputation as a preacher, but also enabled him so ably to illustrate and defend the doctrines and ordinances of the gospel through the medium of the press. The highest honours of his profession have long since been conferred upon him. Of most of the benevolent institutions of this city, he was either a manager or a presiding officer, and of the last Convention for revising the Constitution of this State, he was an active and much respected member. Of his own denomination in New-England, he has long been decidedly at the head. To him all his brethren looked for counsel and advice; no measure seemed to promise success unless it received his sanction; & no institution seemed complete unless it enrolled his name as its President.—C. Watchman.

The Character of a believing Christian, in Paradoxes, and Seeming Contradictions.

1. A Christian is one that believes things his reason cannot comprehend; he hopes for things which neither he nor any man alive ever saw; he labors for that which he knoweth he shall never obtain; yet in the same, his belief appears not to be false; his hope makes him not ashamed; his labor is not in vain.
2. He believes Three to be One, and One to be Three; a Father not to be older than his Son; a Son to be equal with his Father; and One proceeding from Both to be equal with Both; he believes three Persons in one nature, and two natures in one Person.
3. He believes a Virgin to be a Mother of a Son, and that very Son of her to be her Maker. He believes him to have been shut up in a narrow room, whom heaven and earth could not contain. He believes him to have been born in time, who was, & is from everlasting. He believes him to have been a weak child carried in arms, who is the Almighty, and him once to have died, who only hath life and immortality in himself.

Works of Lord Chancellor Bacon.

When Archbishop Leighton was asked why he did not preach on the political sentiments of the times, as all the rest of his brethren did, he answered, "That if all the rest of his brethren preached on time, then surely one poor brother might preach on eternity."

A young lady who had taken offence at a pious individual, for his willingness to promote the cause of his Master, expressed her disapprobation of his conduct by saying, "they are not all like him; for there is a Mr. —, who is a very pious, excellent man; I was with him six weeks, and he never introduced the subject of religion."

Mr. James Thompson, of New York, lately deceased, bequeathed the sum of twelve thousand dollars to the following charitable institutions in that city. To the Orphan Asylum Society five thousand dollars. To the American Bible Society five thousand dollars. To the Society for the Relief of Poor Widows with young children, two thousand dollars.

There is nothing more common than to hear professors of religion coldly acknowledge themselves to be sinners, as if the mere verbal confession would supply the place of that godly sorrow for sin "which leadeth to repentance."

The 197th Anniversary of the Landing of Gov. Endicott and his associates in Salem, was celebrated there on the 6th inst. by the Essex Historical Society, in the First Congregational Meeting-house, occupying the very spot on which the Pilgrims erected their first house of worship. An Oration appropriate to the occasion was delivered by the Hon. Leverett Saltonstall.

Coals were first used in England in the reign of Edward I. who forbade the use of them, considering that the smoke from them corrupted the air.

The last annual obituary of Russia records the death of a man at the age of 168. (Old Par was only 152.) In his 163d year he enjoyed the most robust health.

A well-known gentleman, of Magdalen College, Cambridge, (Eng.) had taken his watch from his pocket to mark the time he intended to boil an egg for his breakfast, when a friend, entering the room, found him absorbed in some abstruse calculations, with the egg in his hand, upon which he was intently looking, and the watch supplying its place in the saucer of boiling water!

A text not to be forgotten.—Gen. LA FAYETTE, in reply to the mayor of St. Louis, spoke of the American Union in the following language:—

"A Union, Sir, so essential, not only to the fate of each member of the confederacy, but also to the general fate of mankind, that the least breach of it would be hailed with barbarian joy by a universal war-hoop of European aristocracy and despotism."

British Debt.—A writer in an English paper has given a new view of the weight of the national debt.—He proceeds thus with his statistical calculations: Three hundred men could not carry the weight of the national debt in ten pound bank notes, 512 of which weigh one pound. Supposing the debt to be only 723 millions of pounds sterling, it would be 142,650 lbs. which, for 300 men, would be 476 lbs. each.

The population of the 18 provinces of China Proper, is stated in a document from that Empire lately received in this country, at 146,280,163. It was estimated by Hassel to be 188,500,000,—and by Sir Geo. Staunton, 333,000,000. The army is stated as follows: Infantry 622,000, Cavalry 410,000, Marine 31,000, besides 7,552 military officers.

The population of Quebec amounts to about 22,000 souls, exclusive of military and transient persons, which in the summer season probably exceed 8000.

LITERARY & SCIENTIFIC.

We would call the attention, particularly of our readers in this city, to the following judicious remarks from the Boston Gazette. Notwithstanding all that has been done by our City Authorities for the purposes of education, there is a considerable class of children among us, that are as effectually cut off from the privilege of free instruction as they would be in Algiers.

EDUCATION.

"The fate of Empires depends upon the education of children."

The solving of that great problem, whether man is capable of self-government, hinges and turns upon the extent, power and effect, which can be given and received from intellectual cultivation. As may be seen at a glance, it chiefly depends upon the amount of moral feeling which can be generated and preserved in any given community. Where the people, therefore, are educated enough to be virtuous, and virtuous enough to extend education without envy, or puerility, to all classes of society, there, undoubtedly, may be safety in a republican form of government. But if the moral feelings of a people are beyond this power of cultivation; if they are too envious to extend it to their poorest neighbors; or too puerile to diffuse it to the remotest corner of the political domain, no matter how dark or corrupt; if speculations in property and brilliant improvements, if schemes of ambition and power, if morbid or corrupt feelings retard or defeat this extended diffusion, we may well fear for the great political experiment now in operation in this vast hemisphere?

My present purpose is simply to notice what appears to me a mistaken idea which is prevalent, and a mistaken policy pursued, in regard to education in this political point of view. The idea is this, that those classes in society, for instance, who are the most able in means and conscientious in principle to obtain and apply the power of knowledge to their own children, those who are first taken up and provided for at the public expense. The reason of it is no less obvious than unsound. These classes are the most numerous and influential in the community. They have only to speak, and Grammar Schools, Latin Schools and High Schools, are established, one after another, at a great and almost overwhelming expense. Their opinions and wishes must not be disregarded.—Schemes of ambition would be annihilated by a breath of opposition to them;—places of power would change incumbents at the first indication of opposition to their views and interests.—Whereas, in truth and policy, the system ought to commence with the other extreme. That class, of all others, ought first to be provided for who cannot provide for themselves. For in the first place, the moral atmosphere in which they move is the most corrupt and the most corrupting: And in the second place, they being unable to improve their own condition, the body politic who are most interested in its melioration and improvement, ought to put forth their best energies to effect it, by the fathers who are placed over the golden heritage. But in this very parade of public instruction, where there have been manifested the most enlightened forecast and profound wisdom on this subject, there is something to be done. There remains even among them a class of children starving for intellectual and moral cultivation, and cannot obtain it. Their parents or friends are too few in number, too low in society, too vicious, perhaps, in character, to exert an influence sufficient to obtain for them what justice and humanity have long since decreed as their honest boon. Their voices may be raised, but not heard; their influence exerted—but in vain. The election to city or state offices can be effected but in a slight degree by any movement on their part, however consistent or earnest; and it is difficult to make men seek the interests of others, when it is distinct from, or rather apparently clashes with their own.—The rich are in fear lest their pockets should contain a dollar or two less,—without remembering that through the penitentiary may punish, it seldom reaches the property pilfered from them by this much neglected class. Our public functionaries heed not their call or their wants, lest the more influential should think them prodigal of the public funds, and thereby cause their own dismission—without remembering that there is a higher tribunal than man's to which they must give a final account of their stewardship. The philanthropist or Christian may make a partial effort, but society is not to be disturbed or amended by their silent labors alone; and these children must continue to grow up in ignorance and vice, contaminating the moral atmosphere of the community, endangering the fate of empire, and this last experiment of self-government.

COLLEGIATE RECORD.

The annual Commencement of Brown University at Providence, R. I. was held on the 7th inst. The degree of A. B. was conferred on 48 young gentlemen;—that of A. M. in course on 16, and honorary on 4;—of M. D. on 15;—and of LL.D. on His Excellency Gov. FENNER, of R. Island. At a meeting of the Corporation on the 8th, Hon. Nicholas Brown of Providence, and Rev. Francis Wayland of this city, were elected members of that body.

The Commencement of Waterville College, was held on the 31st ult. There were eleven graduates, who received the degree of A. B.; three received that of A. M.; and the honorary degree of A. B. was conferred on Rev. Daniel Lovejoy and Rev. Mr. Tripp. We understand about twenty have entered.

The annual Commencement of Bowdoin College was held on Wednesday last. The degree of A. B. was conferred on 37 young gentlemen; that of A. M. on 10, and that of M. D. on 20. The honorary degree of A. M. was conferred on Samuel Green and Asa Cummings, that of M. D. on Drs. Edward Reynolds and Luther Cary, and that of D. D. on Rev. Wm. Jenks, of this city.

We learn that the Trustees of Williams College, at their late Commencement, determined to build a Chapel, and appointed a Committee to adjust a plan, &c. They also established a new Professorship, and appointed Mr. William A. Porter, to that office. The account of Commencement exercises has not yet been received.

The Senate of the Ionian Islands has passed an act for establishing a University in those Islands.

The permanent school fund of the state of Connecticut is \$1,756,235; its population is about three hundred thousand.

Bolivar has offered to Mr. Lancaster \$20,000 to be employed in advancing the education of children at Caracas.

Proposals are issued by D. A. Borrenstein, Princeton, for publishing a second edition of "LETTERS CONCERNING THE CONSTITUTION AND ORDER OF THE CHRISTIAN MINISTRY," by the Rev. Professor Miller, D. D.

Fuller's Works.—The last seven volumes of the works of Rev. Andrew Fuller have lately issued from the press of S. Converse, New-Haven.

Mr. Noah of New-York, with the assistance of Mr. W. H. Hale of Boston, has invented a Cylinder Printing Press, which will throw off 2500 impressions in an hour, without steam, horse, or water power; being kept in motion by a man turning a crank—and two boys are necessary to feed the cylinder with paper.

Comets.—The last London papers mention the appearance of two Comets; and that one of them is that of ENCKE, whose return they say, has been precisely as he had calculated.

ELECTRICAL EEL.—A specimen of the *Gyrinus Electricus* has lately been examined by the Parisian savans. The greater number were satisfied with a single touch, and consequent shock; but one doctor, either urged by a greater zeal for science, or governed by a more insatiable curiosity, resolved to try the utmost extent of the animal's powers, and seized it with both his hands, but had quickly reason to repent his temerity, for he immediately felt a rapidly repeated series

of the most violent and successively increasing shocks, which forced him to leap about in the most extraordinary manner, and to utter the most piercing screams, in consequence of which his muscles became violently contracted, or from some strange property of the fish, it became impossible to detach the animal from his grasp. In this situation he remained a considerable time, and would in all probability have died under the agony of his sensations, if some one of the persons present had not suggested the plunging of the hands in water, when the eel immediately dropped off. The doctor has since been dangerously ill.

La Petit Martin.

Negro Intellect.—The following interesting anecdote of a negro slave, was related by Chief Justice ten, of the Bermudas, at a meeting of the Western Missionary Society, held in London, on the 26th of April, 1825.—"We have a slave of the name of Frazier, who is only 25 years of age, and has received no education but in the house of his master, yet he has made himself master of the first and best of Euclid, has read the writings of Locke, and most of the standard divines of the church of England, and is great as the powers of his mind are, his letters are highly interesting, and I do believe him to be a real Christian."

Lead.—We learn that the vein of lead in Southampton has been lately examined by Professor Leitch, and several gentlemen from New-York and Philadelphia. It is said the indications of the vein in the western part of the town are so favorable, that a company is forming for the purpose of opening it, at a depth of three or four miles south-west of the well known vein in that town.—Hamp. Gaz.

OBITUARY.

Died, in South Berwick, Me. Aug. 24th, Mrs. Mary Ann, consort of Mr. Charles Edward Noyes, daughter of N. Cogswell Esq. aged 21.

The deceased had for some months prior to her sickness manifested a deep concern for the salvation of her soul. The last month of her life she was enabled to hope in Christ. This hope was supported through severe pain and distress. She was patient, calm and collected,—expressed a strong desire for her friends to be prepared to follow her, and willingness to wait God's time for her departure. After having been some minutes apparently tranquil, she then revived,—observed to her mother that she did not think she should survive another such season, and then exclaimed "Glorious to God—glorious to glory to God in the Highest! Oh sinners against God! Why don't they come to God, and go to glory—glory to glory!" She then spoke of a bliss before her eyes, and sweetly breathed out her spirit to God who gave it,—who doeth all things well. Commemorated.

Of the dysentery, in Penikese, N. H. Abner Burnham Gale, the 27th, and Samuel Mils Gale, 28th of August, 1825; Abraham newly right, and Samuel a little over three years old, sons of deacon Leonard Gale. These deeply afflicted parents had formerly buried four children; so that of eleven, they have now followed six to the land of silence. O parents, bury your dear children to Christ, that he may bless and prepare them for death. Come children, O come to that kind and condescending Saviour, who will with open arms to receive you.—N. H. Rep.

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School Books.—Murray's Grammar, 5 Vols.; Latin do. Reader; do. Exercises; do. Key; Walker's Dictionary, 8vo.; do. School do.; Testament; Viri Romae; Blair's Philosophy; Polite Learning; Tylor's History; Ainsworth Dictionary.

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